

Mondo Aŭrora

-

Dawnworld

Hajnalvilág Foundation
2009

Requests

- *Continuity*: I process smaller, sometimes remote topics inside the big sections like a mosaic – however these topics are related to each other, and the sections are founded upon the previous ones. It is better reading continuously, without jumping in contempt of its rugged style...
- *Environmental consciousness*: I don't really know if it is better to read a book of hundred pages on a computer (consumption) or to print it out. I would like you to read the electronic version on a low consumption gadget (e-book reader, netbook), or pass on the (recycled) paper version after reading, if you liked it.
- *Feedback*: the electronic version is free, the printed version (if any) will be available on price of the manufacturing. In return I would like to get feedback. Although I do my best to thoroughly select the most important points and analyze them – my knowledge is finite and shows only a single viewpoint. Please send your supporting opinion or critics in email to kl (at) hajnalvilag (dot) hu. I will use your address to the conversation only and keep it only if you request that.
- *Cooperation*: I am really interested in any ideas on implementing the Dawnworld road map.
- *Language*: the aim of Dawnworld is to create a global structure using Esperanto as the common language. For this reason, the book was translated to Esperanto that should be translated to any national language with one exception: the book can be published in double-language with Esperanto on the left – including the original Hungarian text. Natural exclusion is the Esperanto version that can be printed alone.
- *A special note for the English readers*: I made this rough translation for those, who, like me use English as a global intermediate communication language. This version should later be replaced by a translation by a native speaker, but neither should be used as the source of further translations; the only legitimate sources are the Esperanto or the original Hungarian version.

Thank you

Kedves Loránd

Author:	Lorand Kedves, 2008-2009
Translation:	Lorand Kedves
Proofreader:	
Language:	English
Last modified:	2011. 03.01



Hajnalvilág Foundation

*Wherever we go, it is inevitable
that we will make mistakes along the way
...but if we deny or adhere to them
we surely miss our aim.*

Why?

Our world powered by the almighty “economics” is dying at an increasing speed.

Day after day, we share this planet with less and less number of species, its resources are faster and faster forwarded to giant heaps of waste, and oceans that throw it up back to us more often. The smell and noise of the machines penetrate the life of “civilized humans” deeper; products made by pro psychologists race in our brains when looking for answers to the questions of our life – materialized in shampoos, cleaning agents or cars. The same “scientists” smash politics into our everyday life, we cannot say three sentences without using words “reserved by” political parties; any important topic will be transformed to “spokesman's statement” – in which the point is not the meaning but the estimation of the number of gained votes.

Our personal relations are analyzed by sophisticated computer algorithms, it's not that bad that our emails are scanned if the “service” is “for free”. We meet with our pals from hundreds or thousands kilometers distance, but hardly know anything about our neighbors with whom we share the ground, air, food and life – not to mention empathy, touch or love.

Although we don't agree, but get used to the yoke that finally evaluates everything by money, and locks us up in the cells in the endless lists of the banks either directly or using the state that in theory represents us, but really serves them. Our life is dissolved among thousands of virtual prisons, we can hope no mercy because our guards are vampire living on our blood: tax, loan, interest – in fact they are our lifetime traded for money.

Just like any organism, mankind is a self supporting system, its immune system is working. It creates well-defined islands around different problems, tries to save local values: schools, streams, environment. It tries to regenerate itself on “cell-level”, groups emerge around restoring the inner balance of the human being: religious, spiritual movements, healing herbs, homeopathy, feng-shui...

These efforts are very important, without them the system – the human civilization – might have already collapsed under the weight of its illness. Although I think that they are essential to keep up the operation or heal a separate islands, this is not enough to stop the disease and cure the whole system.

Today's human civilization is in the state of blood-poisoning: its life sustaining, organizing systems are toxic, they reach everywhere and with nutrients they also pump poison into all parts. No wonder that those islands fight not only for their aims but against a continuous administrative pressure. This state cannot be healed by “removing the broken part” – without internal organization the whole system dies.

Following the analogy of the immune system: the first step is to find the cause. This cause cannot be local, we have to see through the local phenomena, people, movements. For example, the poison causes inflammation in the liver, which is of course a critical problem and needs immediate actions; but to heal the patient we have to see through it and locate the agent, the source of the poison. Without this, we are doomed to a constant defensive retreat that we lose for sure, because the human body is not a battleground, cannot operate normally with a constant war inside.

The same analogy applies to protecting the environment, nature, minorities, handicapped, old, human rights, etc.: they are indeed very important, but lost cases alone. If we don't find out *why we have to defend anyways* our constitutional rights for example, and we don't find a solution to the cause of this problem, we inevitably and finally lose the “patient”: the human civilization.

Yes, we can say that life does not stop, the evolution rules, anything that disappears must disappear anyway. But I say this human world is what my father, my father's fathers and all my ancestors dreamed and built along their lives! (Father stands for the creative idea, while mother is the accepting, conceiving and caring quality – mother is fine, the “seed” is sick.) True, an infection can kill this wonderful organization, carnivores can tear up and digest its body, and this totally fits to the laws of the nature. However, it would be a shame just to watch it calmly – or furthermore, actively being involved in the process following our temporal interests, and finally say: “there were even worse than me”.

We ourselves (on personal and race level) are those, who use the results of the efforts of generations of our ancestors to rob, smash and poison the world that we pass on to our children. We know and feel this, but under the pressure of the media that shows us being small and hopeless, we just shrug reading the previous sentence and switch on the TV – or continue our desperate battle for protecting a local “island”.

This book is about the cause of the disease, how it emerged, what makes it lethal, what hides it from the immune system and what keeps it alive within our civilization – how we can identify it and separate from the life sustaining processes.

The book consists of the following parts:

Phenomena

some extracted sample from our world demonstrating the malfunctions;

Causes

the problems hiding behind the phenomena, driving us to create those phenomena;

The real role of the crisis factors

what is the actual use, benefit of those factors that we try to hide away from

Solution

basic ideas that might help matching the parts properly

Raisins

ideas lazily connected to the topic that popped up during the writing

Closing words

my personal motivations

Phenomena

I chat with neighbors, relatives, watch TV, read. All the information that come through these channels talk about “the situation is increasing”: like a dark regime sits on this world, and squeezes the life out of it – out of us: happiness, spare time that we could spend on being with other people. The more I think about it, the more I feel this picture is though dark, quite exact; let me demonstrate the progress by a few examples. Of course these examples are based on partial information that I can reach while sitting in the kitchen, but I could not be more exact even if I have the details – this is not about lawsuits and sins, but the phenomena.

Money...

Our world under the power of money. All in all we trade everything for money, we evaluate all by it, the feasibility of all our plans depend on this; “anything and anyone can be bought, the question is only when and how much”. This sentence sounds weird for many people including me, and cry out in an optimistic-idealistic way: there are things that I would not sell or do for any money! My realistic self responses: okay, if they have offered a thousand times more and still replied no, can't they find someone else to your place who would do it for that much money?

The evaluation is also based on money, so finally all decisions are made on the stock markets, or a level deeper, at the banks. They give or revoke the funds, their decisions are based only on the estimated risk and the short-term revenue. They cannot do anything else, because any decision resulting short term bad for a longer advantage, or sacrifices resources on developments which cannot be monetarized (like correct waste handling, provide better working environment, etc.) means handicap in the global race. Worse stock market reports, falling stock index, worse bank conditions, less loan. Such irrational decisions can be survived for a while, but under worse financial conditions these firms are lost naturally or are bought by a competitor that does not take care about such eye-candies (like it works with Indian slaves, has “questionable” environment protection policies, etc.)

The most dangerous attribute of this evaluation method is that it has no aims, or they don't have to be reached. We don't care to fulfill a human or social need by using a rational amount of resources, we want financial success, making profit. It is no problem if we don't reach the “theoretical aim”, we only have to avoid bankruptcy. So the aim is to create a “market-ready service”, minimize the cost, increase the income.

If our service seems to be successful, competitors arise, trying to sell the same service to the same customers – thus decreasing the number of the accessible clients (means “income”). The competitors will hand in hand rise the price (competing in the media all the time), while reduce the costs (the quality in fact) until reaching the level of having an almost unacceptable quality service for an almost unfordable price, for which multiple companies keep fighting (and spend our money on stupid advertisements).

To avoid misunderstanding: monopoly without competitors is better only when the company really focuses on the service, out of the reach of the monetary system. As soon as investment, bank, stocks enter the picture, the race starts again but now independently from any material bonds, the sheer financial profit counts: how much income can be made on how much investment; if it works good it has to be marketed, if the customers have a reserve, it has to be mined out by new actions, smart price increases; if the company has reserves (“human” working habits, social services, etc.) it has to be decreased. THIS is what we call financial success!

Those that do not follow these rules opens the door for the more arrogant competitor that does not care about these ethics. The mass of customers evaluates by money, buys the grocery in the mall, clothes from “the Chinese”, the “ethical” small shop closes, the neighbor used to work in a sewing factory gets unemployed.

Summary: it's quite trendy to say not to be pessimistic, not to see all so dark, relax a little. I say do not relax, because we are in great trouble! On the other hand, it is so calming to “find the responsible one”, point out that John Doe is guilty in malpractice, insider trading, failures etc. and punish him/her well. There is no single person responsible for tis system, and the processes guided by it. We all commit more crimes than the counts appear in the shop windows (from smiling above a “smart” bill to the million dollar winks of the leaders) under an irresistible pressure.

We all form this huge system, and in its name we force each other into the harder and harder situation. Yes, there are true criminals, consciously sponge on human pain, who use their power to command others to destroy their enemies: godfathers, terrorists, “spiritual” and state leaders – the man is the same, only the historical role differs. However, there are too few of them to call them “responsible” - it is all of us to be blamed who form this system and let some immature beings to control others.

This is like a horse wagon. Throughout our history we had the luck to experience that the driver sooner or later abuse his power – be it a king, a president, a secretary general, a boss or a jailer. This is why “big generation” decided to refuse the whole system, get out of the wagon and go collect some flowers. When it turned out that so the whole wagon stops, no one took the dickey-seat, let the reins loose saying that the “horse” (the “free” economy) will follow its own rules and that should make no trouble. The command is: “Go, go, go!”, direction unset and we are happy counting the kilometers (GDP increases).

However, the horses don't see far ahead, the wagon runs between food and drink depending on whether the majority is hungry or thirsty at a time; and in the case of a danger they more and more scared run back and forth, depending on what seems a little safer at the present moment.

Day after day, the danger grows that our global civilization becomes unstable (because of the harm done to the sustaining human and biological environment), just like the stream that we use to go through started to flow. To get through we have to go in a direction that the horses consider worse than anything else: straight into the water. *They alone will never go that way*, the time for the escape may be gone and the whirl can grab the wagon. We have no other choice: the Human (after facing why fled from it and worked up the faulty motivations) has to sit back into the driver's seat, grab the rein, because we are the sole owner of the gift of foresight and faith in the future.

Financial crisis

Serious and smartly dressed experts explain what happens in the world today, most of them were players, creators and winners in the game that seems to wreck now. Let's see my interpretation.

The money originally was a tool to represent the abstract value of the goods, so the grain that I have produced could be exchanged for some bread, cheese, or a hammer without bargaining at each trade. Money makes it possible for me to get products of even those people who don't need my products right now or at all.

A highly organized civilization looks beyond trade and makes investments: these are actions that has no benefit right now, there is no “product” that could be traded for the resources used up today, because those products will appear later – such actions need credit. If money still represents goods, the contact would be direct: I am ready to invest five months of work into a venture because its products will be so beneficial to me or to others that it will worth my present efforts.

Alas, the system is poisoned by the invention of the lazy: the term of “interest rate”. Originally this is the salary of the person trading with resources. He adds to the solution not the product of his efforts, but takes care of that all factors for the project will be available at the right place and time; let there be enough worker, food, drink, materials etc. This is given (bought) by the owner of the resources, the venturer in the hope that the investment pays back and he will have even more money.

The accumulated money makes it possible that the roles of the creditor and the owner separate. The venturer cannot accomplish his ideas, he has not enough money in the present to make the goods in the future which would at least cover the initial investments, he needs a creditor. The creditor shares the risk with the investor with his money, and therefore (although he puts no real work in it at all) charges an interest rate.

The tragedy of this game is that the creditor is not a “service provider” whose task would be the proper organization of the resources: provide the needs, share the risk and re-invests the gain, all for the most benefit to the venturers creating the real goods. No, the creditor considers the interest as his own income, which he does not have to re-invest into the production as a “fair owner”. So, the more money he has, the more ventures he can enter, the more gain he can harvest on them, and the more he can loan. Consequentially all members of the monetary processes want to have more money in the circulation, so it can be loaned and interest rate collected.

No wonder that a new rule is born: the bank can lend more money than it actually has, because the product maker will pay it back; the income of the bank is the interest rate upon the loan. Of course this money “production” is controlled by dedicated organizations, but how strict can a control be if all the “guards” benefit from the increasing amount of money (more precisely: issued credit)? Smart ways appear to cheat the reserve requirement rules, the banks don't check the payback risk of the loan (or trade with it) – just because any forint, dollar, euro sitting in the bank is a deficit: it does not produce interest. A vicious circle starts, where by the end the amount of money in the financial world exceeds multiple (hundreds!) times the amount of all values available in the real world.

Today all our actions are based on money: we get salary for the job we do, we pay money in the shop. In our everyday life money acts as a normal value transporter; those who have just a small amount can control their lives with it. We all believe that we can buy the bread, get the gas and electricity if we spend the proper share of our income on them. This (and only this) common faith keeps our normal, everyday “world go round”.

However those organizations that have accumulated huge amount of money are in a totally surrealistic situation. On the current prices, they could literally buy half, maybe the the whole planet – but a hundred competitor stands nearby who also could do just the same. Their “wealth” is practically not covered by real values. If they start buying, the others would start the same, their bidding would rise the prices and drop the value of money until this horrible balloon collapses. But what would happen if the prices rise hundred times? Salaries have to follow it, investment costs would go up to the skies, interest rates rise too etc. – the result is a total chaos.

To avoid this, banks “cure” the decreasing trust in the system by issuing enormous amount of fairy tail money. Precisely: when a bank has to accept that its credits are not covered, has thrown out its money and will not get it back simply because there is and will not be enough real value in the system to make the assumed interest income – then the state says yes, the money you need is “here”, tadaam. Of course there is no cover behind the “new money”, the missing wall is “fixed” by a sheet of wallpaper because it looks just the same. There is no other way to avoid the chaos, but this “operation” keeps and feeds further the system that has already created this impossible situation and has no motivation to change its ways.

Periodic wars

The written and verbal history of mankind both shows that in spite of our progress we regularly “organize” wars, in which (thanks to our development) we kill increasing amount of fellow human who personally did no harm to us, apart from the fact that they also would like to survive behind their guns pointed at us. At the end of the fight, touching artworks appear about the pointless killing, heroism, self sacrifice – and soon the whole stuff starts again; always on our current organization level: tribes, states, allied states, and world wars.

We do this in spite of knowing that we personally are not physically or intellectually stronger than people of the previous generations; our common better living environment is only the result of the cumulated knowledge and organization, that we regularly wipe away in wars. Furthermore, we kill others in order to “defend the interests of our organizations” (family, tribe, nation, religion), without any personal reason.

This tendency seems to break in our era, as the last world war is more than a half decade away – however under the surface the very same old destroying power is in action, yet today we don't kill in a public show, but on the global economical, religious battlefields, secret weapons behind the scenes; we fight a “global war against terrorism”. Our mindset is the same, we paint everything to red and blue, the fight is the base of all the systems – and destroy our place to live forever even without noticing it.

The theoretical problem is known for ages, plenty of books were written about it (with annoyingly small effect) – just to mention a few: Ernest Callenbach: *Ecotopia* (1975), Daniel Quinn: *Izmael* (1992), David C. Korten: *When Corporations Rule the World* (1995), George Soros: *The Crisis of Global Capitalism* (1998). My personal favorite analysis is Helmut Creutz: *The money syndrome* (1995). He presents very simple calculations to explain that the driving, organizing power of our civilization, the money is poorly defined (a tool for value transfer, personal reserve and crediting) and how this mistake guarantees the appearance and exponential growth in wealth differences.

Based on this, we can easily find out how the term of money and wealth, in fact the connection between members of the society and money makes the financial distance among people reach an unacceptable level simply inevitable, and so the tension comes with that unbearable – and so: wars.

If we can blame an “external enemy”, it results a war (that brings external, shareable wealth to the winner, and makes the loser mostly equally poor); if not, a revolution breaks out in which the (declared but in fact never reached) aim is to share the wealth equally. Both actions do a serious damage to the sustaining system, so the resources cannot be accumulated immediately (personal wealth), but they must be designated to accomplish immediate targets for the sake of survival (food, shelter, transportation, education, health care etc.) and this forces the money back to the original value transporter role.

Alas the restoration of the order immediately triggers the erosion: accumulating wealth, credit, interest, business – and the tension starts building up again.

Does the fact that WWII was the last big and bloody war in our history break this theory? I don't think so, it just means that the world has changed and a new wonderful tool has been invented: the modern democracy.

The word democracy means the reign of people, but in fact it is hardly like that, because in the case of population above the level of a city in close living community of same religion, language, nationality both the “people” and the “reign” term becomes opaque. Our modern democracy is nothing more but separating the real (financial) from the visible (political) power, and release the growing tensions by regular, controlled revolutions called parliament elections.

All across them the rule of the real power owners (bankers, share holders) is not touched, but... Just a quick example: the support of a political party is largely dependent on their media appearance: experts, advertisements, consultants, polls – huge and expensive industry of marketing. The owners of the media are (of course for the sake of democracy) not politicians but “civil” lords, in fact the same who give money to parties to support their campaign. Politicians now busy advertise, buy experts, TV ads, roads signs and media time, and *pay the support money back to those they have received from*, but are bond to them at the same time.

This solution however a giant leap forward compared to the previous revolutions because the infrastructure and knowledge accumulated in the “production time” is intact, no senseless sacrifices. The war goes on in a mild way, but just because of this it loses its former benefit: it does not clear the bank accounts, credits and reserves, it does not reset the financial system. There appear no immediate and clear needs that cannot be faked, packed into contract, outsource, thoughtfully bring to bankruptcy etc. because they visibly and directly affect the life quality and prospects of the local people.

It is like controlling the flow of a river: it protects human infrastructure but takes away the nutrition coming with the flood from the soil of the affected area, causing the loss of power of the soil in long term – this makes farming impossible despite the intact infrastructure. Translation: the growing tension generated by the financial basic rules and growing wealth differences remain, and finally even their creators and masters will not be able to control the rules of the monetary world.

For some time the “ruling people” can be fooled by the image of “consumer society” but it wrecks the planet. The amounts of money required by the merciless laws of mathematics can be covered by fairy tale credits, and the resulted gaps filled by the state, but it is always harder to keep the illusion that all this represent any real value, product. It is possible to fight a never ending global war against an invisible enemy that somewhere in a hidden corner of the world, living in miserable conditions started to hate the ideas forced upon them that brought problems only, and cries for revenge. It is possible to line up an arsenal able to destroy the half of the planet against Iraq, Iran, North Korea because they are against the whole global civilization in their tissue-sized land.

In fact, the war is against the monster of global chaos: we are too strong to lose our “race-level temper”. To the system that I criticize here (and continuously in this book) we must say thanks for that six billion, more or less healthy human being more or less in peace inhabits this planet; which is truly a great ecological challenge but a much better result than a few millions of scattered, irradiated mutants wandering around the remnants of a global civilization. There was a big chance of this outcome...

So, we had to avoid the “regular” bloody reset of the financial system, but by this we have procrastinated facing the facts. We accomplished a really lightning fast technical development by giving civilized regulations to the constant fear of death, but for now this works almost totally for its own sake: we create and fulfill “customer needs” out of thin air in order to keep up the volume of production and service systems, otherwise there comes the unemployment, recession, crisis and chaos. In the meantime the foundations of our existence got to miserable state: our nature, the sustaining systems of the society, and the human soul itself.

Environment and nature

One of my favorite heroes is Bjorn Lomborg who dares to criticize the fight against climate change and makes a lot of good people angry with him, even though it is hard to argue with what he says. First, he points that we know ridiculously little about how our planet works to derive complex consequences, so we can calculate different results from the same measurements, but even these values are questionable and can be explained by the researcher's will: just like a flea would analyze the life cycle of the gorilla that he lives on. Furthermore he warns us that changing the climate is an integral part of our civilization today, fighting against it is merely a political vote-hunting and marketing of huge “green” investments, nothing more. The greatest polluters do not need Lomborg's statements to refuse cooperation, it's enough to simply check the sources of their income.

Or have we forgotten the “save the rain forests” campaign? Concerts for the starving children? “Celebrities” of that time picked up the topic, the media ran a few circles, millions danced to the “green hits” – but tropical wood did not lose its fame; as also remained those economical interests that broke the self sustaining local communities, leaving an aid-dependent mob there. Today everybody becomes media stars from the Greenpeace pirates to world saving scientists and the wonder-technologies suppressed by “evil capitalists”, because it is much better to believe in a fairy-tale world where everything turns to the good at the end, instead of accepting that we are not better than the previous generations and they have achieved only what we have now.

Problem is what we have indeed. We are the first – and according to the capacity of our planet – the only generation that can really destroy most of the forests on Earth. We are those who can use up the million years old oil wealth by puffing it into the air because of the “absolutely necessary transportation”, or in the shape of beverage, cleaning agent or shampoo flasks dig into the ground or flush into the oceans. We wash the fertile soil into the waters by “surprisingly heavy rains”, we break the million years old ecological system of whole regions by alien animals and plants. We can throw out the treasure of knowledge and experience accumulated in our civilization for thousand years, without which self sustaining local communities cannot exist indeed. For example to create furniture for the next two hundred years out of the nut tree growing in the neighborhood without huge machines (so the owner family will need another nut tree only after two hundred years) it is not enough to see a video – it takes talent and a decade spent on busy working in the workshop of an old master... And nut plank that has been drying in the master's attic for twenty years, because the tree cut today will be usable after another twenty years, by the one who is a little pupil now.

Yes, the only generation, because the next one will not have enough forest, oil, soil for agriculture; new insects, diseases appear in the country, the old guards like honeybees disappear. Former fathers worked for the benefit of their children – we want good for ourselves and we don't care what our children will do with what we pass on to them, when this pops into our minds we just shrug and look away.

For those who care for their children and grows a nice sum of money for the old days or for them, I have a message: in a short time, *wealth will be shame!* Its real value is ridiculous portion of what it means in theory (because we already monetized the total assumed growth of the global economy for decades in the shape of credits, what can you buy an that?) – but the blame will be total: you were rich, you could have done something to protect us from living on your wasteland! We owe to our children a livable planet, not the price of ten...

Lomborg's statements are right, if we measure the climate change in Celsius or sea level – as we do it today. However, “climate” means the total global environment, its change means different rain density, temperature measures, animal and plant life cycles and habitation areas. We take the current state for granted: our whole, optimized to the limits financially (thus brutally expensive from all the other viewpoints) “western” economic system is based on that we will always have enough to eat and drink because the earth will produce food.

I guess how our world can cope with that when we don't just watch hundreds of thousands starving in camps in the TV, but here in the “advanced west” food becomes a shortage? Except for the “normal local hungry homeless dudes” disappears form the media because they simply die. What happens when because of the growing number of floods some major insurance companies goes to bankruptcy, the other provide worse, then no insurance for agriculture workers? The states issue new huge amounts of tale-money and save the banks, which practically buys up the land through credits, and a new slavery system starts, of course under a much nicer name. Or: the tale-money system collapses, direct bargaining remains, re-enters robbery on community level, mass migration – because the agriculture that falls back with hundreds of years will be able to produce only a fraction of todays output, so the majority of global human population unfortunately dies.

Of course we could chew this forever, create different scripts and quarrel above them, but this makes no sense. My opinion is that we stand at the beginning of a drastic change: we can't keep the current direction that exhausts the environment driven by the momentary interests; the “big green future” or the “golden past” plans for solution is also useless because they forget the real motivation of current people (and the motivations of our ancestors that lead the whole world to just this point) – and the global chaos that the realization of those dreams would result. And meanwhile the opposing groups keep yelling at each other with red faces, while the frightened majority desperately holds on to their chairs, the wagon rushes happily down the hill (this is a very Hungarian planet indeed ☺).

Job

The life for the majority in the society is based on our jobs: after growing up, roughly one quarter of our lifetime we spend working, we get paid for that and we buy products of others' work: eat, drink, warmth etc.

However, only a few people has a job that takes no more physically or intellectually that he/she is ready to give, but provides fair income. The cause of this is the previously detailed financial evolution, now viewed from the employees' side: while the same task can be accomplished with less people (or the competitor can do it); while another person, who can do the same task for less money (for a while) can be found, or do more for the same money, the staff shrinks, people are replaced. Good working conditions, our years spent on important tasks; living, cooperating working community based on friendship and trust does not count in this approach, it is rather a problem because such a group holds together in a human way, tries to protect the members, which means its operation is not perfect. The perfect employee is a self exhausting careerist bastard, hunting for the position of the other group members, this is honored by the system.

People having for example community tasks and therefore is not always reachable or does not work with full concentration is not efficient enough, needs to be replaced. People having or wanting children should forget their dreams because they are just trouble: they stay home with a sick child, cannot be grabbed to and fro in time and among places, they are sometimes worried, they are hard to fire because of stupid rules – better not to employ them or replace in time.

This is not a cynical approach, does not depend on the “redneck boss” – the employer simply must fit to an evaluation system that forces him/her to behave like this, has no chance to anything else. The employer is also an employee, or a venturer protecting the investment, paying the loans back; he/she is improper for the position if he cannot squeeze the financial maximum from the controlled system. Furthermore there are those “white collar criminals” who know that they will bring their companies to bankruptcy but go under the fair competitors price and kick them out of the race. Those criminals mostly survive and continue this method because the the official control simply cannot cope with all the cases which are the result of general faults of the financial system so reappears all the time. If they can really catch a bad guy, that is in fact the natural selection of criminals; the smarter guy having stronger lawyers remain – against whom the fair competitor has even less chance.

Multinational companies are on an even higher level, which can put the production to another country, find another supplier, get watermelon from Greece pushing local farmers into bankruptcy, all “for the sake of the consumer”. They are not criminals but welcomed investors bringing money into the country – and quickly forget that it does this in the hope of squeezing more income out of us than keeping that money in a bank. The multi has the gain and takes it back to where in has brought the money from (the banks?).

Back to us, because of these rules a rare exception is a person who finds joy in his job – the result is: boredom, worse production, bad feeling and physical condition. We do a monotonous work in a stressful environment, we hang on to our salaries and to the hope that the weekend, the holiday will be better, a bit wish back those times when people worked out on the fields, when they got tired in the evenings they made fires, watched the stars, sang and danced, told and listened to tales with friends. However they worked from early morning to late night with very low efficiency because they could only use their physical power, had no infrastructure that could move big distant masses of people organize to solve big common tasks. Our ability to peek into a patient's body with ultrasonic waves is based on the work hundreds of thousands people, from the teachers of the engineers designing the tools, through the workers producing the screws to the doctors diagnosing with it. Our parents dreamed of the times when they can emerge bridges over the rivers, gates to stop the floods, when the rocks they try to lift does not break their legs – or if does they still not get crippled for the rest of their lives. *They dreamed our life.*

Yet we suffer in this dream world, our embarrassment and anger on personal and society level we flush upon our environment. We do have enormous abilities and tools, we are a wonderfully organized race – but we all feel that we became cogwheels in a stupid system, being such we have not common but conflicting interests, so we scratch each other, quarrel and build up tension all the time.

And what is the final result of the efforts? Senseless content nicely wrapped up in brilliant, uniquely designed garbage that can fill the endless shelves of supermarkets. New shiny super intelligent mobile phones, though I just want to hear someone's voice when she is not there. Super TV sets, yet I just want community, stories, truth. New cars, although we already have too much of them, using up the air from me, burning the fuel that my grandchildren also may need (or push millions deeper into starvation, this is biofuel indeed), and their magic turns cities and the country into oceans of raging fools in tin boxes.

New cases, files, laws, documents, identifiers, which important people pass to and fro, notify, sign, register, resend – and when we scratch the surface we can see that the only reason for the whole process is to show its own importance; the real expertise is lost, the responsibility is dissolved and disappears from the system.

The crisis of the term “work” is similar to, in fact the result of the financial crisis. If we seek to really fulfill real needs, if we compare the real total costs (resources and waste) with the requirements would result that the majority of current mindless rush, faulty and repeated mass working disappears. Remember: financial evaluation system focuses only on the efficiency that can be measured financially, in all the other ways it can waste resources without control. If I sign a contract with a factory that it should provide me with shoes, it would have interest in making comfortable and long lasting items, it would not create trend waves by ad campaigns to “sell” more, and surely would keep high endurance. If the rules of the community contain the foundations of fair cooperation instead of stating opposite interests, we would not control and fix them all the time – and so on. But in this way, we spend our precious and never returning lifetime under a constant pressure in spite of all the wonders in our environments, knowing that most of what we do is useless or goes in the wrong way.

Health care

Health care system is a perfect demonstration of our world. First of all: it is a most basic human need, the essential factor of personal feeling safe, a front line if you like. Yes, there is education, police, fire department – but the school was a long time ago, and “I think I will never need” policemen or firemen; on the contrary I will surely meet doctors with increasing chance as the years go by. It is good to know that when I will need it, I will be in the hands of good people who chose curing other people to be the aim of their lives.

On the other hand, health care (especially the most important part, or where its name comes from: health care, prevention) does not produce money. Its “product” is the long time kept, or in worse case somehow restored good condition, health, working ability. Furthermore, the older people needs more and more “reparation”, thus more expensive and less profitable according to the financial measures.

The most important factor of a reliable health care system is a financially insane redundancy: over-covering the “average need” multiple times. An ER unit works fine if the doctors, nurses, diagnostics experts are “bored”. Only in this case they are enough to care the several patients of a bigger accident almost as if they have come one by one, without queuing them. It really matters with how much excess the ambulance can provide the required 15 minutes arrival to the scene.

Health care is based on the direct contact of the sick, fallen patient and the nurses who must tolerate all the pain, fear, anger. People working here must stand a very serious mental and physical burden – yet alas, they do not produce any profit, furthermore their talent and skill is hard to identify. This is why it is the easiest way for a cost reduction to minimize the wages, replace for cheaper people on the lowest level: nurses and alike – so their heavy work does not get the proper honor in moral, financial ways and acceptable working conditions.

Health care system profits from the rich patient having an expensive insurance, of two types: acute patient cured because of an accident or a surprising event; and the chronic patient taking part in consultancy for a long time, needs continuous medication. The profit gained on them can be spent on curing “cheap” patients.

From financial viewpoint the health care system should work in the following way:

- It is not worth supporting a healthy lifestyle because this reduces the number of potential “customers”,
- should not extend the reach and quality of community screenings because they very seldom catch a paying patient: a “boss” has no time for queuing in front of a lung scanning container in a parking lot, in light rain;
- it should not finally cure the patient, because that gets out of reach. The chronic patients are the “best customers”, who literally need the product sold to them, they want to believe in them, in the worst case they even want to be fooled just to sound better;
- at the same time it is worth providing extra service to the small, paying segment (luxury environment, sci-fi diagnostics and surgery equipment). This besides generates the flattening evolution of medical tools (both in technology and price).

The same effort we have spent on inventing wonderful machines could have been spent on sending a 25 years old technology to developing regions. Indeed we would have lost hundreds of patient “here” in cases where the difference between the diagnostics levels mattered – we may have spent more on keeping and analyze the experience of the old doctors. The spare money could have been shared among nurses, physiotherapists, etc., no loans should be taken...

However, the underdeveloped regions would have profited hundreds times from the “old” equipments, which are just as unreachable today. Yes, it is an effective way to control the population growth to keep dying rate high and to select people to life by financial, ecological factors (because this is just that!), but maybe not the only one...

This approach also supports keeping global tension high. People living in a wrecked hut can watch TV and the “American dream” in hospital soap operas; the “suffers” of the rich get to those who hold their third child died from diarrhea (but cannot see that in the “land of dreams”, hundreds of thousands of their fellows live on the streets, who are just crowded out of the wonders). If I were them, I would probably hatefully attack anyone blamed for this by leaders whom I trust: here is the recipe of the freshly cooked terrorism!

Atop of all this, most of all the suggestions that can keep a human healthy are indeed a financial misery. For example: do not bring safely treated with pesticides, genetically modified food from thousands of kilometers, but eat those things that grow in the neighborhood, when it grows: your body has adapted to consume the local resources, and is not compatible with long distance transportation, food industry or even with a freezer. Work the proper amount of time, in proper conditions and for purposes you really care for – this keeps your mind fresh and healthy; constant working stress shortens your life by years and drives you into a mental state in which you don't even care. Live where you like, without the need of traveling thousand kilometers for a “holiday” – a constant well being is better than the raging “intensive relaxation” after the frustrating everyday life. We are indeed smarter and can use the knowledge of generations to make our circumstances more comfortable, but note that the system based on financial interests benefits from the total opposite.

Sport

If you want to see a perfect, full blown cartoon of how the money-based control system turns upside down each statement, word, letter and punctuation of a true idea, the best example is the sport.

What comes to your mind hearing the word “sport”? Health, sweat, smile, recreation, concentration and then the well worth relaxation – life. And what do we see? Weekly paid millions to football players, the balls made in China (and we are so proud that child employment disappeared thanks to the international pressure – believe it, do you?) Unbelievable scientific studies to help XY gain 3 hundredth seconds. “Participation is important” says the principle – but the sponsors race for the winners, who actually are ad placement areas for a few years and by it in golden price. As no one likes to belong to “the rest”, the chemical smell fills the whole business, sportsmen die in competitions, trainings, etc.

I have seen my sons at school football trainings, and I admit I was not happy with the view. Animal yelling and rushing after a goal – yes. Tossing each other with straight arms when chasing the ball – yepp. Kick down the other behind the referee – right. Acting, rolling on the ground in the hope of a free kick – exactly. Moaning and huffing when it does not go well and the other team leads – aye. The other side: keeping the unwritten laws of sport, respect the commands from the trainer, run even when I am tired, and finally honestly smiling at the members of the other team, and shake hands, say thanks for the time spent pleasantly together, independently from “the result” – well, this does not go that well. In fact I am happy that the kids are not “real sportsmen” and I hope they never will be. To my sorrow what I would call sport I cannot really show any example in the media – of course, because it does not fit.

A sportsman has no choice, a very seldom exception who is able to live a normal human life and stay in contest with those who give up everything for the success, who prepare with almost unbearable intensity and amount of training to have the cover page and hear the hymn a few times, at best for a few years. Many thanks to 'grafitember' (Daniel Merenyi) who wrote about Marco Olmo. One day there might be a one hour show about what scientific preparation, equipments, nutrition can help someone to win the Mont Blanc Ultra marathon (166 kilometers, 9000 meters vertical difference – literally run through the Mont Blanc). His name will probably not mentioned, who, with none of those aids, in his 58 and 59 years of age, overtaking all the professional sportsmen has won this contest in 2006 and 2007.

What all this is about? It's about money falling on people on the top or fighting upwards; those in whom they don't see any chance can fight hopelessly for a while then give up? About science that seeks for ways to squeeze yet another few grams, seconds out of a human body? About national pride reserved only for the winners – the fact that XY finished tenth with a new country record, or fell out of the semifinals with his personal best, is enough for a sad smile and a shrug with noting “the state of Hungarian sports” or “the others doped”.

I have no personal conflict with the Budapest Olympics Movement (who am I for that), but... according to their homepage 2800 billion Forints of state budget would be well spent on organizing the Olympics games in our “national pride”. Furthermore, we have an “unprecedented agreement” on making the preliminary studies (free of charge I suppose, for the commitment to the national issue). Well, if talking about national pride... can we please rather be proud of something like this: our country committed to use local made sports equipments and tries to work them out with proper scientific background according to our own population's needs?

All because decided to serve the health of Hungarian people not by making them sit down at the TV, creating unfordable hotels, stadiums, Olympic village, but by showing up personal examples that they can follow and providing really attractive sports facilities. Alas, this can be achieved by real work (which is not media-compatible), with minimal and locally reusable profit (which is out of the interest of the banks). So, the preparation for the Olympics remains...

Split up personality

Along the the evolution of the human community, the population spent their whole lifetime in small groups; the rest of the world was simply non existing. Studies show that the top number of manageable human relationships is around 120 for most of us (to my sorrow I have even less); this is the natural size limit of an efficiently cooperating community – or from backwards: during the evolution of human society, for the self sustaining, actively cooperating communities this number of connections was the most efficient.

Our life is short, we cannot live all the possible lives, experience everything, learn all the skills, knowledge, because of this we seek for patterns, watch people, listen to stories. Basic question: what's the lesson in this? Which are the fragments in the story worth to remember, and can be useful in my life?

Mythology and religions (we should thank building communities, keeping them together, forming higher aims to them) clearly indicate the importance of this factor: using countless names, in stories of gods or people they pass on moral lessons on how to handle the tensions that appear in human relations or in meeting our fate, show the harms caused by improper behaviors. Some religions go even further, throw the mosaic build up from lots of small stories and focus on the life and teaching of a single human, they circle around a single, absolutely positive sample with the concept that if one can understand that single being would be enough to live well. These “minimalistic”, “one-man” religions seems to be the most successful: Jesus, Buddha, Mohamed, Krishna (no importance order). The history demonstrates that to form the human personality, to build strong, love-based, successfully cooperating, growth accepting communities it is not necessary to show big amounts of samples, even a single, but absolutely positive ideal, and its deep study can be enough.

Our enlightened civilization goes the other way. The mass media can flood our minds, our lives with models; the phenomenon was born with the printed books. Even at that time it was a way to escape from the unaccepted but controlling local (village) community to meet another, unknown world through the books (while true escape was to go away and enter the direct service of a landlord, the church or the king). The books, the chance for learning, the growing city lifestyle started the process where someone could even choose the thinking patterns to follow and in a lucky case, the actual human community as well.

However, to reach these alien patterns one needed a serious education: the rare knowledge of reading, and to get it one had to personally connect to some of the exceptional scholars, who in fact taught not only reading but the view of the world, concepts, ideas, a way of thinking. In the lack of professional translators one had to learn one or multiple other languages; without language books this also happened via human relations, that meant direct contact to different cultures, viewpoints, history. The authors being highly educated people themselves regularly referred to other authors and works, to understand them it was essential *to grasp a larger cultural network*. Of course those artists and scientists were not fully honest in many cases, but anyways, they have built a solid structure of human or spiritual values, they wanted to show and answer to some actual or eternal human or social problems as thoroughly as they could.

All this required a huge amount of work from the readers, who could get these new patterns only via their own personal development – this way they trained themselves to equal free thinkers. They separated from the set of patterns governing the local community, but could also examine the new models as independent, external analyst. The learning process made it impossible to adhere to, accept and realize any of them without critics, they had to build their own view in a conscious, selective way from the original and the fresh patterns. If succeeded they became a local scholar, teacher, inventor – the failed integration is nicely demonstrated in the story of Don Quixote.

Considering this it is worth to watch what the modern, media-based civilization does to the personality. No skill is required to reach the content because it comes in pictures, sounds, in our own language and culture to us. The flood of models hit us already in childhood, when the mind had not reach the level of separating the independent self from the environment. Therefore accepting happens without processing and critics, is not based on conscious selection and self-building but adherence, picking up the seen role.

Most of the child programs burn predefined roles into the immature mind unable to select, and its aim is clearly profit-oriented: children are target consumers, they want to generate need for the by-products: toys, candies, stationery etc. built around the current story – which is better to be a most simplistic, the least thought-provoking tin of banalities. This may not be that bad in itself, but its human and social side effect is tragic: the most important question: “who am I?” is replaced by the “what do I look like?”; the single, unique, context-independent *self (subjectum)* falls behind the set of behaviors adapted to the conditions, the *mosaic of identities*.

Getting knowledge is not a chance for the interested and determined minority, but the masses feeling this to be a burden. The roles have changed, the teacher gives the required material to a mostly bored class instead of showing culture, mental skills, intellectual life models; in fact the model the children can see is the opposite of the phrases: learning is merely a due, while career, success is mostly independent from it – this is immediately visible on the school and the teacher compared to examples taken from the local environment and films.

The mob created and properly “treated” by the elementary education fall into the hands of professionals. All of us have the right or almost required to have a TV that becomes part of the most intimate living areas, it is there in all the homes and floods us with various mosaic pieces of shallow life and knowledge. It does not require a personal brain operations like reading, learning and fantasy moved by the latter two; things come out of it “ready”, almost like a personal experience. This makes the next huge problem: the limited amount of place for known people in our brains are filled with artificial heroes instead of real people; our topics of thinking is not our and friends' stories and experiences but fictions. Nowadays authors already do not want to make better the society or the human, do not take the responsibility for the effects of their actions – their task is to “entertain”, and through this to implant the proper goods and views into the minds of the audience, as required by the investors.

I could say that I don't watch soap operas only, but news, talks, interviews about living people, stars, politicians. True, they are real people indeed, but through the media I don't get the whole information, example as they form it, but a sketch painted by the media. In fact it is a great luck to have this divided world, we can see the same person talking confidently, well dressed with a nice background saying smart things – and on the other channel to retreat in shame, attack furiously while the camera catches trembling hands and embarrassed eyes. Here he is the devil, there was the reliable patriot – which indeed?

Not to mention people who are “famous for food”, who flush their totally indifferent intimate, real or fictional details of their lives into our living room... We should be assured: the media is a business, there is no way to get full examples, real human values worth to think about, as there is no way to get whole models from history, literature or anywhere else: the first is affected by the current politics, the latter by the writer.

So the players are rough, none of them have a thoroughly grounded personality, story, existence; thus according to the authors' will, it is much easier to “digest” them than a real human being. Furthermore, they can be switched off if I don't like them, I can talk behind their backs, blame or do whatever with them because they will never get hurt, will not hit back, and so on. This further increases the gap between me and the real flesh and blood people around me, who are real persons, have faiths, should be respected, cannot be used to ease my tensions on them, who feel the pain and might give it back if I hurt them.

It feels somehow comfortable to have simple, easy to handle humans around me with well defined buttons, if I press them the routine things happen. The assumption of this idealized straightforward behavior reflects on me: I also want to have a clear path, regular communities, where things don't change, everything is calm and normal – I would never be sad, depressed or angry, should never choose among bad and worse. So, I create the sympathetic set of roles, search for the communities of people who choose similar or matching pieces and play my role. Now it gets clear that these pattern fragments lacks true personality: they answer only a few situations, we talk about the same things in the same way – luckily, the media provides us with new topics (do not miss the next episode!). More importantly: it lacks the conscious, accountable selection among the patterns, I might be surprised that I am impeached for the damages that I have caused along playing the role out.

A way of escaping from this is to have multiple parallel communities, or parallel identities in the same community on the net where, without physical contact, even my basic attributes (sex, race, knowledge, shape etc.) can be denied, replaced – or totally indifferent. The consequences can be handled by a shrug: come on, the genocide suggested by “bubu17” was not serious, and it was not me anyway... why do you blame me for the increasing ethnic tension?

Apart from all this and sadly enough: I am a single, finite biological entity with annoyingly short lifetime and well defined attributes and abilities; I can get only a few physical or intellectual skills and only via hard work and practice that can be useful for my community. I waste the greater portion of my already short lifetime on not searching, building and using my own tasks, abilities, self, “subjectum” - in short: *I don't live my life*, but merely act the plenty of fictional, limited and useless model fractions. (Thanks to Dr. Petra Aczel for her inspiring lectures that helped me shape these ideas.)

Communities rolling apart

We travel for work: lots of people shuttle between their workplace and home, others travel long distances for business. We travel for personal reasons regularly short distances: for shopping, arrange things, carry the kids or relatives; long distances in family matters, hiking, on holidays. A sudden, incredible growth in the average traveled distance in a lifetime just along a single generation. Is this a real need, or just a new thirst driven by the opportunity?

A short time ago this was physically impossible: the direct resource need of the transportation infrastructure (going on foot, wagons, horses, mail-coaches) both in numbers (horses) and efficiency (amount of resources compared to the speed and the number of carried people) could not solve mass relocations. This simple factor totally precluded the majority of those nowadays common big projects.

Presumably the wars catalyzed the improvement of travel/transportation means, because a key factor of success is how fast the opponents can relocate big masses of soldiers and equipment. The created infrastructure, tools and experience then serves further mostly the winner (as the loser's is mostly destroyed) in peace times.

These solutions yet scarcely but finally allowed the expansions required by our modern era. Huge factories could be built because it had become possible to transport all the resources there in time, and to supply the cities built only for the brought people (thus not organically developed, relatively self-sustaining) from remote resources. New experience and instruments create a new situation: the sustainability that limited the swelling of the towns disappeared, the properly sized transportation infrastructure (consumer's goods in, waste and excrements out) solves everything. This also means that all towns grow until their supply system breaks...

Improving the supply system is very expensive, for permitting to realize previously impossible plans – so transportation and travel is a community task with the corresponding solutions: railway, public shipping, trucks, buses. To carry the bigger mass for the smaller cost, to make the investment worth for the financing community.

The subsequent plans and projects however receive the infrastructure, the locally supplied masses for free, so they don't care about the transportation, or settle to locations where these are available. The transportation improvement industry is left without a community demand so looks for a new market which it finds in people: this time starts building the fame around personal journeys and cars, first like a luxury service with a corresponding price tag (because this infrastructure has to be built: roads, traffic rules, safety gadgets, gas stations, service networks), and then, when all this is ready, the costs start to fall and “everyone” will be a possible target customer.

The limit is only the crash of the supply services: constant traffic jam, accidents. Irrationally this becomes part of the marketing again: the car ads are full of freedom, a car gliding alone etc., in fact the masses believing these ads create the hell they are supposed to escape from by this tale. Keywords also are the safety, the stars of crash tests, although the safest car is in which I never take a ride: I will surely not die in that one... Surprisingly enough the easiest way for increasing safety: maximizing the speed never appears on the list, though the magic “kinetic energy” that appears in all accidents and crushes our bodies is square proportional to it – as it also proportionally grows with the volume of the car.

Unfortunately this new supporter of car industry, the solvent customer has also bankrupted. It is useless to blind the crowd with shiny ads if it cannot pay for the car. The savior is the good old bank that provide credit, so the wonderland had opened for new masses who now finally can afford to get those vehicles – forget about the old junks and buy newer and newer miracles, balancing among the different loans, leasings, etc.

At the same time, when the number of cars exceed a certain limit, the public transportation gets onto a slope. It's not comfortable any more because it crawls in the traffic jam just like the cars (although if we could put all the traveling people onto buses, there roads would be almost free). That's why less people uses the public way, it creates deficit, lines are canceled, it gets harder to adapt to the rest, even less people use them – here's the vicious circle. The cost and time of the regular travel (shuttling to work, shop, administration, carrying kids) is less and less considered by the employers (personal business, solve it somehow), this adds to the thinning public transportation, growing in-town distances and forces people (mostly women) into cars (generally the second car of a family).

In fact the resources that would be far enough to build a really comfortable, safe public transportation are stolen from the system through individuals' pockets by the car factories and the banks – leaving those behind who really cannot get a car, but slowly gets crowded out from the always more expensive public transportation as well. The “mock-rich” people having a car keep rushing to cover the loans and has no time to deal with such problems...

Is this an optimal solution? Nope. It was optimal when the costs was backed by the same who needed the service, when transportation was a public business – since then the service providers optimize their income using a previously created infrastructure and the fake needs of an ad-manipulated society.

It was not only the vehicle producers who found themselves in a vacuum when the basic infrastructure had been built; the actual transporters and builders felt the same. No wonder that they have also found their market in the mob. The story here is analogous with the cars: “transporters” implant their spare capacity into the common thinking as “special luxury for the unique people”. Long distance journeys are expensive at this time because the costs cover building the transportation and remote accommodation infrastructure. The further it develops the cheaper it gets as there is no more investment, it only has to cover the gain of the owners – so holiday appears as a public service. The race is not about who can see the Canary Islands in his life, but that how many times, how far, how expensive journeys he attended, what local bizarre specialty he had eaten, drunk, played etc. Each of these are carefully designed by marketing experts in the service, just in order to feed the guests with stories to tell, and generate envious and so potential new customers.

Journey is less and less related to adventure, it's rather just shouldering at the changes of the scheduled flights, fighting for the “better seats”; the “exotic target” is almost like the nearby lake at home, only it is more expensive and we meet less of our next door neighbors – however those people we meet there is roughly from the same “social layer” as we are. We still don't break out of our “financial caste”, and the “big travel” brings less and less spiritually beneficial “environment change”.

I suppose earlier times, when travels were used as a “treatment” for lethargic rich people bored of their own lives (keep this description in mind when checking holiday ads next time), doctors thought of environment as something starts at the skin of the patients: personally experiencing alien people, faiths, accommodation to a totally different culture, living the similarities and differences of customs, joys and sorrows within a strange community full of life and energy. The result is that you can at last see yourself from an external viewpoint, leave the regular mental tread wheel and search for new ideas, new paths.

Pointless to mention that this is in total opposition to the aims of the “system”. If at last you were transformed to a good consumer and you have just paid for a journey that you picked up from a soap opera or from a pal, you should never be driven to bring any change into your life. So, you can see your room on the internet, arrange the fitness program with the trainer, virtually wander around the hotel, book all the tickets. People will try to talk to you on your language, serve you with your own food – and a few “local specialty” customized for white people, which real local people would not even recognize. You will receive some “exotic culture program” organized and controlled by the hotel (which you have also seen on color pictures, can already know the names of the dancers, and seen the show in your office). “Adventure seekers” may sink into the crowd of the bazaar or something alike – virtually, because no one is interested in the chance of something “image breaking insurance matter” happens to you, and they are ready to spend some money on that.

The “builders” who once worked by the requests and for the aims of the community, now create “symbols of national (or company) pride”, build touristic attractions without any reasonable need: hundred hundred-storey skyscrapers, gigantic sports arenas, theaters, company halls, artificial islands.

Having checked the background of the service, take a look at the holiday targets. Tourism boosts the target area, brings money, creates jobs, allows development or “break out”. Well...

A community has lived for hundred years at a location, without blessings like stock market, long distance travel, waste management, in an ecologically close, stable system. The members have a vision of their future, and an accepted level of personal safety, although underdevelopment has effects: lots of children are born but relatively small ratio grow up to adult, the biological/social selection is strong. Those who survive look good, are strong and “exotic”.

Tourism, the bless of civilization arrives and breaks the balance. True, it creates jobs – for the first: the term “job” itself. We buy your land (you don't even have money), and build a hotel on it. You can't farm, hunt, fish here anymore; you can't live your faith, culture, former habits – but you can sell them to us too if you can customize it for us. Sell us you exotic body, and you'll get money for that – and maybe rape, death, AIDS... Sell us your kids. You can serve us for money and you can buy things that we have. Sorry, we are more efficient, we don't need a village of people for solving a problem with one man and big machines – they should go and find another job. Oops, no more jobs...

What is the result? After blowing up the original community we have a small portion of relatively well payed servants and a big, poor, futureless mass. Instead of managing the wealth considering the long term we have mindless buildings and environment transformation; the “exotics” does not mean experiencing a different environment but viewing it from the familiar chair having the familiar food and drink, chatting with the familiar partners. The whatnots serving the comfort of the tourist mob leaves garbage, waste; the soil and vegetation brutally trodden out – in the best case a transportation problem, if anyone cares about it at all.

After watching the means and effects of traveling it worths a look what it does to the person and the community for which it makes journeys and transportation a natural habit.

A long time ago the problems of traveling (slow, expensive and risky), and the fact that wealth was also hard to carry, locked everyone to their local communities, and limited the wealth differences on a relatively low level. As long as the wealth means corn in the silos, or beef, this is big and hard to manage – there is no real accumulation of capital. The basic economic rule that the more corn I have and the more hungry the people are around me, means the higher price I can ask fails in this environment because sooner or later I will not be able the defend my property or even my life. If I don't trade it, it will perish and worth nothing – so I am interested in exchanging that for other goods or services sooner (thus relatively smaller “gain”). Of course I can lend wealth to someone and keep count of the dues, and have him work for it later, but this still locks me to the community: I cannot get new clothes for the dues of a carpenter.

With the appearance of the money, all this changes: I can have personal reserve in money, and use resources according to my actual wants (independently from the current dues, physical exchange of goods, direct fulfillments of needs). The money is better if it can be carried more easily, safely and longer distances. This transforms the “money” from gold nuggets and pearls to empire coins, bills of exchange, banknote, national currency.

On this way the state finally loses the war against the banks: the state cannot control the movements of its own currency, it is managed by the banks on the accounts, and finally drops the old burden and creates a “common money” – this totally breaks the ability of the real community to control the movement of resources.

The final stage is when we measure all actions in money, which can be carried in a practically unlimited amount and distance, exchanged for goods or human labor anywhere; and at the same time our physical ability to travel increases – the latter is also limited only by wealth. This two allows the total elimination of the bonds to local, physical communities. I can easily accumulate wealth exceeding the sum of wealth of all my neighbors by multiple times. I don't need to be afraid of any risk, I am protected from “them” by the system, even though their poverty is an indirect result of my richness. I can live in virtual communities, my “friends” belong to the same “social caste” (in theory, practically this means wealth) who can live twenty, a hundred, a thousand or any more kilometers away, to whom I can go, hear or read about just anytime I want. I have rest in distant countries and collect “fantastic experiences” that can make me famous in the club.

In the meantime I still miss something. The people I see every morning are strangers, the smile, the love they turn to each other is alien to me. I am scared what would happen if I just collapse on the street and cannot call the security – will someone help me to stand up? Will anyone give me a glass of water even if I cannot pay for it? Anyway, when did I ask or thank for anything honestly, when have I felt true gratitude, when have I done anything just in order to make a stranger feel better?

(Nowadays “economic crisis” is just this phenomenon on the power. Behind the “accumulated capital” there is no real value, but the five-ten-twenty years of supposed (hoped) work of the hopelessly indebted mob, fuddled by scientifically planned lies. There is no true wealth, only the tangled web of debts, collected when chasing useless dreams. This money simply can't be spent because it is not backed by real values; if we all try to buy, the theoretical value of money would face the amount of goods and we would find out that we are poorer then we think we have by far. To some people this only means that they can't buy a new plasma TV – but this does not matter because those, whose job would be essential to have power in the outlet, can't buy bread right now...)

The way that can be walked only once

Lots of people thinks that the upcoming ecological and resource crisis can be survived by retreating a bit, farming on the local lands and the world will recover soon. I think the situation resembles the fight of the Balmoral cruiser with a tornado.

The ship cruised at fantastic speed. In the distance, very dim among the mist, the rugged shores of the Bay of Bengal appeared. The sky now brightened up a bit.

- Hey Fred! Look back for God's sake!

Fred turned back calmly, thinking that there is a battleship on their trace. What can they do? If it's a light destroyer, they pretend to capitulate and shoot when they come close, sink it and it's done. Why do they make a fuss on everything?

But when he turned around, he also felt a bit hot.

At the edge of the remote sky there was a bright gap, a few stars appeared within, and this strange window enlightened the dark swirling skies with a fearful green light. At the end of the clouds, towards the light a black, long balloon-shaped thing reached deep down from the sky, rushed closer, and its thin end seemed to spiral in this run...

Quick pull on the lever: "Slow! Half steam! Left!"

The tornado is coming!

Yellow, stunned faces turned to each other in the airless, tense, hot night. These hard faces gazed back with a strange, surprised look. But in vain. The onion shaped cloud ending in a thin tail reached the sea and rushed on them, rushed...

The full speed running cruiser must be stopped! The fire must be extinguished immediately. All of them worked on this. If they fail and the tornado hits the ship, the boiler busts them up to the skies like a shrapnel. There was no way to reach a harbor. The onion shaped scudding cloud came closer and lower, grown to a long peg-top.

They worked insanely to bridle the monster that they fed full of steam. Pulleys squeaked, ropes tensed, half naked men pushed in and pulled out the carriages full of smolder, opened valves, lifted levers, Rusty, standing in oil to his ankles, beaten up by the shaking ship tried to let the water down... They decreased the speed as much as they could.

(Jenő Rejtő: The lost cruiser)

Depth

The real separation factors among people living in different societies are not those that they can see and compare, but those that they don't even see because they are so far. We live in a totally different world, have to meet different requirements today in the developed world than only a hundred years ago, or at the less developed parts of the planet. We are used to get drinking water from the tap, have electricity in the wall outlets and get information about any event in the world immediately and correctly (at least we believe so)

Indeed we can put away all this. But can we go without the safety that our kid does not die of a simple diarrhea because we have a hospital, infusion and medicines? That we go to an agile and well equipped dentist and not to a blacksmith with a toothache? That a broken bone does not make us crippled for a lifetime? That no one can beat or kill us for our property without the (at least theoretical) risk of punishment? My three sons has a fair chance to grow up – contrary to being lucky if two out of eight can survive; and the woman I love might die in childbirth... Having this security, the approach to our own lives, or to other people is fundamentally different, we build much deeper relationships, think in much longer times – in contrast to spending all our time with constant fight against others and the environment for mere survival or to avoid suffers.

In fact *this* is the civilization. This is what mankind fought the hard battles of the last centuries, and if we let this system built by our parents crumble down because of our stupidity, we fall back by hundreds of years. Famous stories talk about how the survivors collect the remainders of knowledge after the collapse, but these are in fact fairy tales. The modern applied science (industry, medicine etc.) is totally useless without the sustaining infrastructure, and people would not have time for "having fun" with such things if they had to fight constantly for survival. This requires a huge civilization reserve, a supporting community that can keep up people working on anything that have no direct use from the production of the majority.

Time frame

The reserve that can be spent on “civilization” was actually the excess of resources, when to fulfill the needs of the community did not take the whole lifetime of the members (this sounds harsh in our modern thinking). This remaining time was distributed among the members according to the current approach of the era, either mostly “horizontally” (a little for everyone) or “vertically” (creating a controlling, customer caste).

The breakthrough was brought by an invention, when the energy sources started to help directly in the production (coal, steam engine, oil, ...) increasing the amount of “reserve time” by magnitudes, this permitted to consider the needs of the whole population, public education, etc.; the idea of “freedom, equality, brotherhood” could be formulated (was not totally pointless).

By this time the majority of directly reachable fossil energy sources are depleted, the older a developed civilization on a certain territory, the larger is the local energy need and the smaller is the available energy source. Furthermore, mining and processing them also needs lots of energy and advanced services (transportation, organization), thus the lack of energy is a self improving process: the less is available at a given time, the further less can be produced.

To summarize: the locations, where “knowledge” is accumulated get the hardest hit in the lack of energy, and because of the depleted natural sources, there is no way to climb back on the same way. This is not simply a temporal fall back, we will not have the hope to grow back up to the same level...

Speed

In our everyday life any fundamental change seems so unbelievable, we think things change slowly, and if something is wrong, someone has to be blamed and punished, then all goes back to normal. For this assumption we might have to pay hard for – let me show a (hopefully too pessimistic and deniable based on the facts) screenplay here.

One of the hurricanes coming to the US shores (growing in power and count according to the statistics) finally hits the gas and oil production and refinery centers causing a serious damage. The unprecedented natural disaster is shadowed by the fact that it takes months to even partially restore the oil production. The effect is an immediate price jump in the oil-based fuels (they already rise when the *hurricane risk appears in the news*). This can be balanced for a while by silently depleting the majority of oil reserves (this is a huge business), but the news gets more alarming, prices break loose: simply there is NO oil to cover the needs and slowly the reserves run out. The problem reaches all energy-thirsty regions: public services, trade, communication, health care, mining, industrial agriculture... The global transportation jams, the current production and support systems collapse because they are based on long-distance shipment and minimal local storage capacity: even if they have local energy and workforce, some raw materials don't come, products can't be carried away. Suddenly the lives of masses sustained by a working system are in danger: not only the chronic or serious patients, but inhabitants of big towns and anyone far from natural water and food sources. The panic seriously further damages the still working system fractions. It turns out that no one can “finance” the restoration of the production capacity in the “unstable economic situation”, but on the contrary: more and more fundamental systems stall.

To sum it up: the capacity of the sustaining system falls back to a small fraction within a single year – in unlucky areas it's like every ten person should draw lots who will be the one survivor... Could we handle this situation as a single community, a global race? Or, as long as we still have some fuel left, the war machinery would fight as usual for the last remaining resources – practically wasting the final resources on blowing up the last remaining parts of our global infrastructure...

Being Hungarian

I have felt for many years that it's a great present from the fate to be Hungarian. Not because our DNA would turn differently (as some say), or that we are from the Sirius, or we have so many Nobel prized scientists (who in fact could not live and work here), or something alike. This feeling I finally formulated like this: *we are just in the middle of a slope.*

The middle of a slope

Being Hungarian we do have a chance to learn, prepare well for our tasks, and by fair labor and according to our talents we can excel in quite large communities. We can as well throw ethics away and use our intelligence against our environment to rise for this price. We can lean back and wait for others to support us, or we can chose to sink into the depth of laziness and self-pity blaming the world for passing us by, or we can live the extreme levels of poverty. IN the meantime we can keep a relatively sane mind and shape, we do have a chance to climb out of the depths or fall from the heavens. In a “higher society” the upper class closes and it is very hard to truly fall to the ground from it – but we can scramble forever, but we are still handled as replaceable and throwable servants in certain clubs. In “lower societies” the sucking power of poverty is final: giving up the fight throws such moral and physical depths where there is no rise from anymore (and it's much easier to die without trace or making interest).

Hungary is “in the center of the world”... with its all good and bad, beauty and ugliness. We see wonderful and disappointing models, our fate is not given but we choose it – much more than in societies either “above” or “below” us. Today we walk the way of modeling the drastic separation in the world to a very rich few percent and a relatively very poor vast majority. The “top” tries to absorb all the resources and distribute it in a way that keeps the tension in “the people” a bit under the blast point; in the meantime the lack of responsibility and sometimes even the knowledge causes disasters. The real needs of “the people” are not considered in the “big game”, although they could be covered by the available resources by far presumably.

This situation is not written in stone, final and hopeless. We can choose the opposite approach, and considering from how far we start going towards cooperation, clarity and truth, this can also stand as a model, show a hope to our collapsing world as well. If we can stand up from this ridiculously fragmented, pervert and stunned state of ours, then we have the right to believe that our global race can do the same.

Nation and nationality

Along its modern history, Hungary has lost a serious fraction of its land and population, and even though there were (sometimes forced, sometimes peaceful) migrations, serious Hungarian minority lives outside of practically all the state borders. It is an extreme task to live the Hungarian nationality in these circumstances in a way that does not cause conflicts abroad, between the Hungarian minority and the majority – and this does not go well nowadays...

“I am Hungarian” – saying this in Hungary does not make an echo, it does not touch the hearts of many people (this is quite visible at the school year opening ceremony during singing/listening to the Hymn). As counterpoint a minority has appeared whom “Hungarian consciousness” is extremely important, but this rather acts as a distinguishing and not a community building factor: a mean of separating from “the others” (melted into the consumer society).

In contrast for Hungarians abroad keeping the Hungarian culture, language, customs against the constant pressure acts as a cohesive power. We in fact have a reserve outside our country that might resurrect a real positive national consciousness based on acceptance and love. We don't have to re-attach lands to the Hungarian state – we, the people living within the borders should re-attach to the mentality that being Hungarian meant former times, and what is protected better abroad.

In the sandwich of prejudice

“Gypsy”... a dark, unknowable term: a loud, strange, violent, harsh world with lots of kinds. A border where the norms we generally (most of us not just theoretically) follow suddenly stop. “They” have other norms, different movements, talk, songs; the expressions of joy and sorrow are alien to us. On the other end, some hissing, some hatefully, but lots of us points at the Jews. Or point at those who point at them. A dark, strange, fearful web, invisible walls, ghosts of tribal hierarchies floating in the thin air; rigid, complex, obscure rules control the procedures. One to the left, one to the right – same distance.

We should be together more. We should talk more about ourselves, show, resurrect the treasures of our own, unique, truly different cultures, worlds, live and share this joy with each other. Hungarians the Hungarian, Gypsies the Gypsy, Jews the Jewish heritage. Perhaps we could find out that the source of prejudice is our own separation from the strange, unknown things – instead of curiosity and sharing. Perhaps we could find out that our fears are the same: a Gypsy can see the same alien factor in us (gajos) as we see in the Jews, who see us (goys) the same as we see the Gypsies.

A new, quite ugly Hungarian term is “gypsy crime”. We mean violent, dark aggression “threatening the norms”, it can hit any of us anytime, we have the fear but we don't like when someone says it. But what about “white crime”? Peculated billions, tax fraud, industrial lies, crippling and selling out public sustainment systems, blaming “economical rules” for them, slander lawsuits, legal actions spanning for decades with further insane costs, smart lawyer tricks, medical expert's reports, etc. Which has the worse “social impact”? Which is the *cause* and which is the *consequence*?

Bizarre, tense world – like all situations from which one can really learn, grow, understand, just one has to look in the right direction.

Stephan, the king¹

I find it typical that the birth of the Hungarian state we don't connect to a big, happy, joining ceremony, but a combined civil and religious war with the result of throwing the old faith, tribal order and life away, and joining the the world of the “settled nations”. We were forced to sit down to the table because we preferred staying out under the open skies; we had – and I think under the surface we still have – such amount of power that needs tight reins.

I believe that the heritage of Stephan and Koppány can be joined, their opposition was not internal but caused by the historical environment; and the interior constant fight that is a known habit among Hungarians is also just a consequence. Just by watching the past twenty years, the constant conflicts could prove how deep we can sink – but this can also mean that we can't even imagine what we could do if we cooperate...

1 Saint Stephan (975-1038), the first Hungarian king who spread the Christian religion in the country and defeated the rebelling tribes (lead by Koppány, Ajtony).

The Lord of the Rings

This book was started under the title “The World of the Ring”. The idea came from thinking over Tolkien's book and tried to attach current actors, phenomena and changes to his figures, to see if it provides some kind of solution. Later I have found that such a book would give a too complex, inside out approach to analyze, and if possible find an escape from the current beautiful world order. This current, much stricter shape was born then, but in this Phenomena section it worths to mention that. Alas, I have a quite small place to express weird consequences; anyways I hope it will be a thought provoking, yet short “piece of literature” allowing a bit of rest(?)

As I searched for the way out, I tried to check the motivations of the official main heroes, those unique features that can turn them against an invisible but extremely powerful evil force. I had to face the fact that on this level they are merely superheroes invented by the author, who survive all, win, and that's all. Examining the novel like this was totally useless, the recipe is simple: take a spoonful of rock solid tale heroes, support them with the most irrational wonders and there you are: they save the world.

However there was an item that did not let me down: the Ring itself, which is a perfectly caught symbol. According to the legendary, there were twenty rings altogether representing the power of each kingdom except one that has power upon the other rings and bears the spirit of the evil god: Sauron. In the film there is a perfect moment, when the fellowship realize that the Elves cannot protect the Ring. Gimli the dwarf tries to break it but his weapon flies in pieces, he falls on the ground, the Ring shines untouched in the middle of the table. In fact *it is not there*. Then the heroes race for becoming those who would be the ones fighting against the darkness with the help of the Ring. The camera focuses on the Ring, a chanting sounds, the main heroes almost kill each other for it. The true power of the Ring flashes here – in fact it seems quite weak along the story compared to the other very spectacular wonders. In essence it can make its owner invisible to the others, but at the same time the owner becomes visible to the evil forces of the Ring – this is a rather bad business.

To me the Ring is a straightforward manifestation of the modern money. The Ring itself is not bond to any real equipment or power – it represents the Power that everyone desires. It is indestructible just like money: banknotes can be burned, coins can be crushed; money, the concept of an abstract value that is exchangeable to anything lives inside us, both as individuals and as the whole society. This power is already dangerous when it is bond to a closed community, but its dark power is released when it loses all the reins and becomes global. If I have enough money, I can do anything, go anywhere, get all I want – this absolute power can make almost anyone insane. If you start using it, it can hide you, your action from the environment, it can free you from bonds, responsibilities – but makes you visible to the real owners of the Power: the lords of the monetary system.

Empowered by this analysis on the Ring, I started to search for the most powerful figure in the story, who is not else but... Tolkien, the writer himself! He is the one who, uninhibitedly and constantly changes the story and, just like in the ancient Greek tragedies he saves the good guys in hopeless scenarios, thus guarantees the happy ending which would have rationally zero percent chance without him. If we keep a realistic approach, the story should have ended in the first moments, our protagonists fail, Sauron gets the Ring. This may sound weird for the first time, but worths a few minutes playing.

The counterpoint of Tolkien, the “good god” is Saruman. He (in contrast to Sauron) is a really active person in the story, he has almost unlimited power – they form a strange couple where Sauron is the bogey-man whom everyone is scared of, Saruman is the “strong boy”, the friend of Sauron who can beat up anyone in the kindergarten in his name. By a more daring analogy he is like the pharisees in the New Testament: the friends of the merciless God who can do anything in his name. In our world Saruman's role fits to the science: the human intelligence, the almost supernatural force that yet serves the “dark side”. Why, if it used to be “white” and swore to serve human beings and life on Earth?

Alas, the answer is too easy. When the Lord, who is feared by the masses appears in the world, there is no place for a “white science” that aims to serve the people by using human intelligence, and applies the visible, knowable rules of the world. That can be good, that can be useful, but an uncontrollable mob being frightened by the afterlife (or whatever) is totally insensitive to the scientific values and sweeps it away – burns the library of Alexandria, treads on the circles of Archimedes, menaces Galileo, burns the witches. Saruman can nurse his trees and guide the rivers, but what can he do when an army of beasts ready to kill or be killed appear and say that Sauron does not like this? He can battle forever against the constantly coming hordes, or accept that it is better to stand in front of all this, and declares himself as the first servant and delegate of the Lord. Who is this Lord, what does he want, is he exist at all? It does not matter, the fate of Saruman and the world depends on one thing: *what do the masses think about the Lord?*

Okay, the Ring is the global money, Saruman is the science, but *who is Sauron?* He in fact never appears in the books, he is merely a glowing eye that appears here and there, and those who are bond to him do evil things. He himself (in spite of the visual and sound effects in the film) is quite weak, he is simply unable to kill the clearly dangerous Frodo on his own land! Yes, he “almost” does it, but again: having seen all the magics and wonders in the story, Frodo should have been eliminated instantly – but that does not happen. From the viewpoint of theology, Sauron (contrary to Tolkien) is a fair, hidden, non-intervening god. He is there by his symbol, the “eye” that can see everything, that you can't escape from; those who offend will be punished sooner or later, but he is standing outside of this world so it is impossible to riot against him. What does he *really do?* He unifies the ork tribes formerly battling against each other, gives them a common aim, force them into a community and gives the faith that they can rule the whole world. Is he *evil indeed?* This is a question of the viewpoint – the orks surely don't think so because for them, if they succeed to conquer the world, he is a huge, hard but rightful power that opened a way for the development. Would the story be different if Sauron *does not exist at all*, he is just fabricated myth and upheld for all costs? Not sure...

This sound to me quite similar to the history of our own civilization. The mankind lived in separated little tribes, among others they actively hunted for other humans as well, thus keeping its own population small. The rank inside the tribe was based on the constantly changing physical power order, a stable hierarchy could not appear. The only way for a breakthrough was to put a behavior rule set in force that is above their own personal interests, and all that is needed for this is a supernatural entity who is *indestructible*, can *see everything*, and *threatens* all sins with *merciless punishment* through *several generations*.

All of these features are inevitable to get a civilization forming power. The essence is that this entity must stand above all the contests, he must be an eternal and absolute winner, whom we can never find and threaten with anything because he cannot be reached on our physical level. He can see everything, we are unable to hide away; it might seem that nothing happens when I resist his will, but this is a temporal situation, sooner or later he will smash me ruthlessly.

... and of course there will be those who explain without any doubt that any illness, injury or death is in fact Sauron's revenge on me for a former mistake that I thought I escaped. I might accept this in order to get some unfair advantage for my offsprings – but Sauron does not forget and can punish my children for my sin as well.

Do I still talk about Sauron now, or the God or gods of any religions, or perhaps the law of karma? None of them: the focus is not on the name, existence or attributes of one or more supernatural entities, but the believers' connections to him, to the community and to oneself. Or, from the other side: what does the power that forms us to a community look like? A straightforward way from a totally wild horde controlled by biological rules only towards a civilization is the above described image of God – the question is the consequences of keeping this image along the improvement of the might of the society.

The fundamental idea in Tolkien's story is that *Sauron must not get the Ring*. Following the analogy this can be translated in this way: a global value carrier tool should not be possessed by a race to which the community forming power is based on the weakness, the wish of hiding and the fear of punishment of the entities. If this happens, Sauron – in fact the forcing, unlimited power – materializes. As far as I can see, this has already happened.

Our laws, our relationships show that our interests turn us against each other, only the state regulations and punishments keep us in check. The Rings of the kingdoms have appeared in the shape of state currencies. They permitted to achieve higher public plans and accumulate human knowledge, but also allowed the lords to realize such dreams that were totally opposite to the needs of their servants. Apart from this, that power was local, lords and servants lived on the same area, the lord could mostly buy goods and services only from his servants. The constant physical threat also limited him in fulfilling his wishes: a growing anger among the people could be controlled by growing military force in which he also could not trust without doubts. The opposing forces in this closed system created an always changing but long lasting balance (sometimes long stable periods, sometimes repeated revolutions).

The global money transfer jams the effects of this feedback: lords and servants (or: exploiter and exploited, employer and employee) can live on the opposite side of the planet. The exploiter does not even consider his responsibility for the damage he indirectly makes; on the other side he himself is exploited by... what? A faceless “system”, economical or political “necessities”. The order of our world, appears as an “external” power above us having own will and aims, in which we act like replaceable components (consumer, clerk, worker); we forget that we have created and we keep this whole system up day by day – with our thoughts, words and actions.

If it is so, we can decide to destroy it, do we? No, just like the Ring cannot be destroyed, because the problem is not the physical thing, the social structure, but our approach that creates it. The power of the Ring, Sauron is not on the bank desks, in offices or computer systems, but inside us, its creators and upholders. Our task is to find that source, bring the Ring back and throw it in. Other words: find the source of our personal bonds and wishes that make us creating Sauron; give them up and build a new civilization based on cooperation and love.

Well, Mordor's plain looks like an easy joke compared to this journey...

The former list could be much longer, but I think it is enough to support the following statements:

1. *The processes going on in our world have real, directly sensible negative effects*, although we try to hide this by mocking ourselves in vain. This effect however is very small compared to what our children will have to face, but they will have much less freedom to choose.
2. Certain phenomena of *the crisis* can be connected to people and organizations (state leaders, firms, banks), but the *causes are deeper*; these actors merely play their roles. They do have true personal responsibility, but in fact their freedom is limited to do or leave.
3. *The system will not get better*, there is no motivation that could turn our rules back to follow the reality, personal, local interests are always against this.
4. This is not “all our fault”. We just live in our ancestors' dreams, that has lead generations; and cannot cope with, *failed to keep in check and set new directions to the power* they have created and *we possess*. It was not their spiritual perfection, but the nature and their everyday needs that limiter our ancestors, kept them in sync with the world and forced them to seek comfort from their pain in the nicer future they dreamed for us.
5. *I don't presume any evil external supernatural force* that would want to destroy the human race, and I don't want to use an opposing force either to solve this problem. Of course I don't deny the possibility of such powers, furthermore I believe in other levels in my way, but this does not change the fundamental concept that here and now, we, human beings have problems that we have made and we have to solve too.
6. We are near to the limit between the two states of our system (practically: existing and collapsing), the current world will soon disappear anyway – *the question is only that do we take the liability and control the change*, or do we let it collapse by itself because we want to use all the gains until the last moment?
7. When I say I believe in a positive ending, I don't base this on closing my eyes – on the contrary I try to measure the problems as precisely as I can and search for the solution at their very roots. I have the faith that each and every person, just like the Reader can be immunized against the toxins in the system if we realize the causes: why we created them, how they react on us, what is their real effect, how it is worth, beneficial and right to handle these factors.

This is what the rest of this book is about.

The crisis factors

Why the balanced, harmonic thinking is not the natural state of a human mind, why do we have to fight for it? If this was normal, this current ruling stupidity would not be able to seize the human civilization. We seek for the good (otherwise we would not survive the cold war era...) but the phenomena prove that we are very dangerous when it comes to actions. Consequentially there must be a tragic misunderstanding between our wishes and deeds – take a look at them.

Pattern matching

Our “official”, “western” cultural heritage is heavily based on our faith in human intelligence, that we have a logical thinking and should be grateful to it for all that we have. We can show our own and our ancestors' results to each other, we process and understand the information, then we use it. This is in total opposition to the eastern approach that focuses on the personal experience and enlightenment.

When we look at ourselves as a “rational western person”, we imagine a machine: information go in, they connect to existing knowledge, we process them and via the conscious analysis of the possibilities we get the results. If we make a wrong decision, we blame missing information or inadequate knowledge; when this would be ridiculous (after several failures) we choose self pity and depreciation – both on personal and society level.

I declare that this model is fundamentally wrong: contrary to the computer-like image that we have about our minds, *the human brain is in fact totally unable to such logical thinking.*

Until recent times, computers used to have one single processing unit (core), today (except for rare extreme examples) it has a few (like 2 or 4). The core is a very complex mass of logical circuits that never ever change. The changing part is the program itself that the processor loads at a very high speed, and executes the array of commands on the current data. One core executes one instruction at a time; the fact that it seems to do several things at the same time is achieved by that it keeps several parallel tasks “in mind” and switches among them. For example it displays the character I just hit on the keyboard is the result of that the core stops what it is doing, processes the keyboard signal, then continues the former task. We can be sure of that the computer will do exactly and only what we ordered by our programs, their operation is logical, predictable.

The human brain works totally the opposite way in all fields. Instead of having a few complex, regulated processing units, here we have billions of simple organic switches (internet sources mention 25-300 billion): if the “input” signals exceed a certain level, an output signal is sent. In the case of the computer the “program” looks like “data”, arrays of executable command codes. For the brain the “program” is the brain structure itself; learning that is “loading a program” means changing the brain structure, building and removing connections. All parts of the brain is active all the time, it has a certain stimulus state; there is no “current process”, a program that the brain executes, and there is no program either: everything happens at the same time. If I want to suspend and later resume the operation of a computer, I just have to know what programs run and what they do right now; this can be saved and loaded and all will continue later. For a brain that would mean storing the stimulus of each and every neuron and copy the whole connection structure as well, because connections appear and disappear in every moment. And if I have done that and reloaded after five minutes, I cannot say that the copy is five minutes late from the original because that could have changed in arbitrary measures (eg: “enlightened”), can be totally different from the copy.

According to its structure the brain is in the longest distance from a “predictable thinking machine”. Then what is it good for? The brain is a “pattern-matching machine”! The sole function of the neural system (that has grown more and more complex along the evolution) is to increase the survival probability of the individual(!) by reusing its own experiences and react more precisely to the environment events – contrary to the race-level physiological evolution based on the more likely early death of the less fit individuals. (Ironically enough these effects work against each other: the selection effect of the worse physical body can be neutralized by the finer neurology – the race-level example is mankind itself).

The brain has two functions: select the best reaction according to the previous experiences as quick as possible, and constant import of “useful patterns”. To accomplish this, it rapidly picks patterns out of the information streams coming from the senses, and determine the behavior according to the best matching memorized patterns. In the meantime it also temporarily stores the incoming events, so the short-term memory structure changes all the time: baby-patterns are born. If serious internal changes appear together with them (the attacking tiger to its smell, the touch of the twig that breaks under my foot), the pattern is transferred to the long-term storage so that it can prevent a problem the next time.

To reach higher speed, the brain builds a hierarchy at both input and output channels: it selects and stores the significant portions from the patterns only; among the incoming millions of parallel stimuli it searches for patterns and similarities before matching them to the memory (like recognizing the expressions on a yet unseen face) to decrease the complexity of the matching process. It also builds hierarchy on the control side: I only have to decide to go to the table, but I don't have to follow the extremely complex muscle command array because that is “innervated”: the brain portion which is responsible for the body movements have learned to execute the conscious “wish” by millions of random-looking movement experiments in the early childhood.

The upper behavior contains the roots of “thinking”, which is in fact the ability to replay the observations, search for similarities and omit insignificant details. Millions of fully detailed memory images are totally useless to create quick answers, instead of that we need only a few significant attributes and a mass of parallel paths in which the current moment stimuli rush into the memory, and pops up some memory patterns from which the reaction can be compiled. *The ability of thinking means that certain fragments of or brain can separate themselves from the incoming stimuli*, and they can emit and circle internal signals among the neurons (we sink in thoughts). The result of thinking can be the simplification of some patterns, the creation of new patterns (those are “memories” of imaginary events), or even a change in the input filter system (the regularly omitted attributes can be filtered out early, so we “become insensitive” to certain information). Don't forget that this *thinking also happens in the brain that adapts its own structure to the processes inside*; there is no “program”, it can either “learn” optimism or pessimism – it depends on us what we practice.

This kind of replay also works in animals: in an experiment researchers blocked the mechanism in the brain of the cat that switches off the movement control system from the body, and the sleeping cat sarted to hunt. Probably our special thinking ability is merely that we have broken the strict time separation between the basic brain functions: awaken (collect informations and control reactions) and dreaming (process, organize information, modify structures)m so we can activate and use those “dreaming functions” in awaken state. Thinking is just an awaken dreaming?

So thinking is actually an opposite process to the main functions of the brain: although the primary objective of the neural system is the faster and total recording and reacting, but thinking is an internal, “conscious” modification of brain structures, working rules, and thus changes the perceptions and the stored memories. The logic is not an ability but a tool to control thinking, to guide those internal changes go to sensible directions, the simplifications to be well founded and usable. Any error can be tragic (both on personal and community level), like omitting important information during perception, throwing significant experiences, misinterpreting the selected ones, failing to judge the possible effects of the reactions or mistaken evaluation of them.

This double operation of the brain is like our movement, that both requires hard bones (rules of logic), joints (conclusions that can be changed according to new information) and the constantly changing muscles that keep the whole system in movement (sensing the external world and reacting on the events). If the parts do not act their roles, the harmony breaks.

The rules of logic (available for anyone) formalize the steps of thinking: how to handle, evaluate and connect different pieces of information together; how can we make statements and what sentences are worthless. Logical thinking can be learned and kept up by continuous practice, but without maintenance and in the lack of proper models it erodes spontaneously – not to mention if it is destructed on industrial level. Take a look at these sentences: “Hungary reaches the aim” or “Hungarians are with us”², both are logically equivalent with this: “armukli paktter pú!” The speaker does not define what he means by “Hungary”, “aim” or “with us” but instead he leans on the emotional charge of these words, wants to have an effect not on the intelligence but the guts. It was not worth to learn to speak, write, develop a global media, a simple “HUAAAA!!” would be fine and enough in front of the supporting mob. The same applies to ads, films, games, parties – almost everything that we surround ourselves with.

It's time for us to realize that we have to learn the rules of thinking, keep an eye on using them, otherwise it “goes wrong” and fills the place or real knowledge and conclusions with myriads of superstitions. A hundred years ago this would not cause a big problem, but today, being a global race we possess incredible powers and cannot let this happen without serious consequences. Today a stupid idea, a wrong model (like: “the table” is made of tropical woods, the tiger mustache cures everything, the ivory, the ..., throwable bottles and diapers are “modern”, you are no man without a good car, trendy people go to Thailand on holiday) goes everywhere by the global media, can be afforded anywhere using the global trade and transportation connections – the result is a brutal havoc on both ends of the business (depleted resources here, heaps of waste there).

Knowing about death and vulnerability

Thoroughly analyzing the situation we can derive a surprising conclusion: to be human is the most annoying thing on Earth. We do have the ability to think, which is invented by the evolution to enhance the ability of each individuals to protect his health and life using refined knowledge. To achieve this, we learn to use logic to group the incoming stimuli, connect causes and consequences, thus acquire the talent of predicting future events, making future plans. Now we get the greatest slap: realize that we are finite.

Agility, power, knowledge, all in vain – the game will unmercifully end one day. Furthermore, this “one day” might come anytime, fast or slowly, easily or after a long period of pain, handicap, or senility. If I die young, I will have lots of incomplete dreams, if I die old, I will have to nurse and bury lost of beloved relatives and friends.

2 Slogans of opposing Hungarian political parties

Life can be “unfair to me”, I may lose anything and anyone anytime, and I also have to know that whatever bad I feel, millions are in even worse situations, are totally defenseless with absolutely no chance of ascent. The chance of being hurt and lost are inside all human relations, the more I bond to someone, the chance of greater pain I take.

This is the worst situation to our brain. Its primary objective is to decrease the probability of injuries to the minimum, assure the longest possible lifetime, at the same time the analysis reveals that this is totally impossible: it will lose on both fields, and in spite of any efforts this can happen anytime and anyhow. On the other side the persistent program is spinning: *find a solution*. Two directions offer the escape, the result is generally somewhere between them.

One way is to omit those conclusions: come on, it's so far away... But the logical thinking (self control) alerts that it is not “far” at all, anything can happen anytime – so the will, the guardian functions of good feeling, the self rewarding mechanisms of the brain start fighting against logic. The self rewarding operations control the brain self control (patterns supported with rewards stay, the unsupported faulty ones disappear), the brain starts ruining its own logical capacity by either internal (“haste”, shallow internal communication and human relation) or external (alcohol, drug, adrenaline addiction) means. Of course it cannot destroy logic because the brain would not be able to learn anything without that – this results typical mood fluctuations or that the personality splits to multiple layers.

The other way is to search for “soothing models”: those that offer hidden knowledge about the inevitable negative events. Our brain, having this realized, unsolvable internal conflict desires to have some calming, reassuring information about those suffers that may come “from the blue sky” without any logical explanation, the death coming in the worst moment. Be it God, the law of karma or the game of the daemons, no difference: something that the brain can adapt to; at last there are rules on this playground showing an escape, showing a way to avoid or at least adopt the tragedies. Consequentially searching for outer worlds is a deepest need of the brain, independently from the existence of such worlds. Two factors have to be noted:

First, this is a huge “market”: if you can implant proper patterns in a person, you can control that man almost totally! Our brain wants to protect us all the time, searches for the best solution – although the fact spins inside all the time: anything can happen anytime, prepare for all or (and this is easier): do something for the things to “go well”. One can implant the invisible ghost world behind this uncertainty to which we have to be in good relationship to avoid curses, daemons, damnation. That one who suggests the way of “proper behavior” can do almost anything, can intervene into the “believers” life almost anytime. No wonder that spirituality, sects, divination, “occult sciences” has grown this huge business.

The other important factor is the insistence of the “believer”, which is also natural: God (or karma, Buddha, Krishna, the voodoo, whatever) is the explanation to all the phenomena, the source of any problems is not understanding “his will” - He is the absolute truth, He is the fix point outside the world to which everything is measured (“Now and at the Hour of Our Death”). Attention: this sentence is not about God (et al.), but the “gut level” desire of the human brain that the entity it believes in should be absolute, almighty and uniquely true, because behind the smallest doubt returns the total uncertainty and missing foundations of the brain. This explains the cramped ritualism of names, taboos, annunciations, this is the source of the religious wars in the past and unfortunately nowadays (which, not to misunderstand, is not fought *against us* those Jews, Christians, Muslims, etc., but we fight *against each other with equal accountability*).

Former times the historical religions had to deal with keeping the local community together, they had to provide acceptable comfort for all the layers (education, wealth, etc.) Today's wonder-preachers can operate on a properly prefiltered group of believers from an arbitrary distance, it's enough to get a few enthusiastic powerful or famous follower, and the "church" happily flourishes, irrespectively of the quality of their doctrines, the talents and wills of the preachers. The sad consequence of this insistence that the more untrustworthy the "leader" is, the more blindfold the followers get, as the logical thinking must be fed or even suppressed by the more marvelous images. Unfortunately the spirituality finally can interlock with the suppression of logical reasoning and become an addiction like alcohol or drugs.

Summary: if we can't process the problem of our vulnerability, then we keep the system that is finally responsible for our behavior in constant stress, and in such conditions we should not assume proper operation. This current world does not give too much help to the individual in this matter, but opened the door wide to the charlatans, who use this situation because of their own injuries or interests. The illness is real bur the cure is in the hands of fake doctors and it is very hard to find real values in this bazaar.

Limited resources

Atop all this we have to distribute limited resources: even this short lifetime we cannot spend in a way that everyone eat, drink, do whatever they like in peace and calmness (the imaginary Eden), but the opposite: whatever we need, we have to work for (or as we rather say today *someone* has to work for). Furthermore, there still not be "any amount" so we have to distribute among each other, then reserve my part to last until the next distribution. This is frustrating because I want that thing and the fact that someone else also wants it annoys me. Why can't *we all have plenty*; and if that does not work, why on Earth can't *I have plenty* of that?

We have to recall: the human brain was formed to maximize the survival probability of the individual – the "other people" is not hard-coded on this level, furthermore *they have the same kind of brains!* If we don't know each other enough, if there are no patterns in our brains that cooperation means a more efficient distribution of the goods, then we surely will look at the others as rivals. If I say OK, I let you here, the other might take all the "things" with a laughter and leaves me with the negative memory – I will not be a good guy next time.

In order to be able to operate as a community member, we have to educate our brains to these processes. If a certain fraction of a group of people gets "infected" by community cooperation patterns (believers of memetics can start smiling now), these patterns can generate positive feedback and get stronger. Again: this has nothing to do with logical explanations, they mean nothing on this level, this is about patterns, personal experiences or stories that all community members accept as true. Yes, here comes the mythology or religion of a nation into view. What is Greek mythology? Stories about conflicts of powerful entities. Why the Old Testament looks like a phone book sometimes? You can link the stories it tells to names, they become like personal experiences. The essence of this is that the community ensures that these patterns are fixed in the brains of all the members. Different personal interests inevitably create tensions, conflicts all the time – but if all participants have similar, deeply engraved pattern set to handle them, it is not necessary to go down to animal level anymore, there are models to turn to. Furthermore, if the situation could not be handled internally, there is also a pattern to go to a commonly trusted negotiator: the priest, rabbi, monk etc. who serves the community with a huge stock of patterns.

The other powerful “conflict handler” is the closed community, the direct experience. If people see the scarcity of a needed resource as a common problem, a burden coming from an external source, then the core question is not that who will finally receive the currently existing goods, but that what can the community do against the public lack, conflict source. It is essentially required to personally experience the need, to know how bad it feels not having “that”, and also to feel the other person requiring “that” together with me as a member of my community. This triggers the switch of thinking from the destructive: *“Give me, that's mine!”* to the constructive: *“Hey, who else wants this too? Are we enough to do something against this lack, or we should organize the fair distribution of this little?”* Watch the background: the first hides, the second spreads the information. The first trusts his own power to solve the current conflict, the second relies on the power of the community, trusts that the announcement of the scarcity brings not new rivals but helpers with whom they can decide if the common power should be used to organize the fair distribution or to increase the production of those goods, to solve the problem in long terms.

Until the last century, both factors were given. The geographical distances were immense (time, risk and information distance – someone gone a hundred kilometers may not knew anything about those he left behind), this was a closed community. All the members participated in the sustaining of the community (agriculture, “industry”); those who created goods for “export” covered the “import” goods (salt, raw materials, etc.) It was no question that everyone must do what the community thinks he is the best at, laziness got its immediate punishment. Serious illness, crippling, death was a direct, constant personal experience – they lived with that, the community help was natural if they were able, and everyone personally remembered how much help they received from the one who just became “useless”. They also abandoned the helpless people, when the knowledge or current hardship of the community made the help impossible. They had proper patterns for these cases too from common myths and religions, that supported them with power and solace in hard times.

The power of a community increases with its size – the larger can distribute the work more efficiently, has more spare capacity for unproductive, non self sustaining activities (education, healing, organizing, conquering etc.) so the community is foredoomed grow. Larger and larger “areas” appear, based on common “mythology” (religion, language, “nationality”, ...), the tension increases at the borders. The different communities act like dumb entities in conflicts because there are no common patterns, a “community consciousness” between them by which they could find common solutions – they start fighting. The actually struggling people has of course no personal conflict with each other, in fact they have a realized and stronger common fate with their opponents than with their leaders, so the community supports them with totally fake patterns to trigger off the war. From this time on the personal negative experiences: friends, partners killed by the “enemy” is enough to keep up the spiral of devastation.

This works until the consciousness of the individuals overcome the ideological suppression generated by the community leaders. The person rather denies the pattern set that connects him to his community, when he realizes that those patterns are fabricated only to make him harm other people. If this process had not start in us in time, we would pity on the wasted civilization as irradiated mutants today. The “big generation” made the experiment of creating a new pattern set out of all the religions and cultures of the world, so that people feeling themselves as them member of the world-community should be free from all the pressure that forces them fight against each other.

The nice theory unfortunately failed on that a working pattern structure needs two factors: a coherent pattern set and a local community that operates by them. The fragments grabbed together from all the places results a constant movement, while internal enlightenment requires a deep, stable faith and concentration. If there are fifteen religions around me, why to stick to one, *hey, I keep believing in it for weeks and nothing happened...* Although all of them have the same, common enlightenment, but it may take years, decades. *Or a bit of drugs...* that magically brings wonderland behind any of them.

The true value of the Himalayas or a sacred spring can't be felt along a "one week spiritual trip" because it holds the power of a living community as well: my parents, relatives, those whom I respect go to this place, look at that mountain when they want to meet God and clarified their souls properly. The respect of the ceremony and its continuous experience teaches us patience, dissolving personal interests in a higher level of consciousness. In other words: a behavior like this (letting my personal interests go away) can be integrated into the pattern set of my brain (that considers only my personal interests because of the evolution) only if it is constantly supported by positive experience and sensible gain (support from the community, the power and security it provides)

The result of this community evolution is the world today. Personal freedom triumphed (in at least the cultures we care about, meaning those that agree in this), the only way of sharing resources is fighting, sanctified by the contest based market economy. Local communities have lost their former, publicly respected pattern structures, the foundations of conflict management – the media suggested patterns popularize fighting. We don't have common experiences because we do not directly depend on our neighborhood but complex organizations relay among us, our financial status and virtual circles of friends are totally alien among us.

Before this would "look like blaming" I have to add that there is no wonder in that we have wasted our heritage, because we should have keep the uncomfortable parts: limitations and rules from the old system, and build a new, total and personally accepted responsibility upon it. Naturally we have chosen the opposite: to get free from the limits and avoid the responsibility.

Fears, lies, hiding

We already have two serious stress sources: the knowledge of vulnerability and finite lifetime, and the fact that resources are limited, the danger of pain, suffering and death does not belong to the far, misty future but in this very moment can happen that I will be hungry, thirsty or cold and I can't solve the problem because the resources are scarce and may be owned by someone else. These information cause a constant stress in my brain, yet they rarely rise up to conscious level, actually I work all the time to keep them down there. Of course I prefer dealing with nice and positive things to the constant, properly established fear of need or death. What would the opposite be good for?

Protecting its own integrity and stability belongs to the core functions of the brain, so it tries to avoid the possible self empowering processes that would decrease the attention, reaction ability and readiness towards the outer world. Here belongs the phenomena that when I constantly think about clearly unsolvable questions, this tread wheel becomes repelling: the protection mechanisms of my brains started, "I don't like" dealing with those questions. I want to be very precise here: *the fact that he brain stops thinking about these questions is not related to laziness or irresponsibility.*

The brain simply does its job: holds the basic functions essential to keep the individual alive and safe on the necessary level. If it senses that a process that is unproductive from this viewpoint (actually: hopeless, desperate thoughts) circles in my head for too long, it protects itself and issues opposite orders – we can say it switches the lights off.

Alas similarly to the darkened lamp in the child room, the fear does not go out, it rather gets stronger when the control of the mind is gone. The active search for escape by the conscious thinking gave a slight hope until this time, now the “problem” turns to inevitable lethal “catastrophe” and is lowered to the guts. Nothing helps, so let's do whatever we can as long as we can; and search or create a safe environment for the everyday mind in which it can keep the unsolvable problems “at their place in the cellar”, on subconscious level.

This is what drives the current harsh, colorful wealth of product of our civilization: to create an environment that can separate me from my unsolvable problems. This is the root of its immortality: on the contrary to the common statements this world does not cripple the human being, but does just the opposite: the human being fights against the idea of its own realized and hopeless misery when creates this colorful hell and muffle itself with it. The lies of the advertisements would not exist without a target group of a proper size, that wants to hear just that lie – be those cosmetics, cars, mobile phones or political declarations.

The fulfilled shelves of supermarkets try to blindfold generations of ancestors live in my guts and scared of starvation. We wander around the shopping malls to calm them: look: we do have far enough food, drink, clothes, anything... Unfortunately this entity, living in our subconscious mind can't relay because it knows more than our lies, it feels our hidden fears: it knows that the masses of goods are in vain if we can have only a portion according to our purse. It knows that we see and know about lots of people living in the neighborhood who gets nothing of this wealth, hopelessly indebted, homeless, they simply can't enter those wide doors, can't take anything from these open shelves, those sweets offer themselves in vain. It knows that people die of starvation and thirst in this very moment, masses kill each other in numerous ways for different reasons or just for fun. It knows that our savior from the poverty is only the job we hang upon, from the latter bad scenarios is only a lucky place and time of birth – but anything that gives us safety may disappear anytime.

It surely knows all this because we banish all the latter information to the same subconscious level, the cellar of our minds. This is why all the glitters, full shelves, careers are in vain – the hunger gets more torturing, the fear is not relieved, the thirst for the lies, noise, swirl gets stronger. Of course when there's a need, there's a way: armies of striving servants appear, grab our hands, indulge and explain, caress and smile, and bring us forward as long as our money covers. We look for a few minutes embarrassed back to the others, the hungry, thirsty, cold and sick; they would need the help much more than we need those new fake wonders; then we relax because it's much better to bath in the light and chat with similar winners than the fear and discomfort. Unfortunately our brain, the pattern matcher deep inside recognizes that one day we will be the hungry, thirsty and sick ones who are left behind, we will watch our pals first looking back disturbed, then the slowly relaxing faces and emptied eyes. This information goes into the cellar, under the limit of the conscious mind.

The fear is a great lord, the terror flows out of the cellar and drives the conscious self not to lag in the race, not to fall out of the basket because the fall is unstoppable. The mind searches for escape, fights, struggles for survival – the loser falls out of the view, the survivors are tougher and tougher, the combat gets more and more brutal. The former playful “come on, show me” contest turns to the struggle for life.

Buying simple whatnots like a watch, clothes, shoes, cars – earlier this was all about if I can afford a more expensive but comfortable, longer lasting piece – gets wild, envious eyes measure how much can I pointlessly spend on myself? If more than the others around me, I look valuable, “winner”, they will pick me up, if less, I fall out of the club and can start seeing those diverging eyes getting empty. Self driving, killing contest runs at the top, those people are far away from the normal needs of a human being, they can't see that a little thing for them “down here” may make even thousands lives better – hey, what kind of life, is it life at all that we have here watched from the top? And – is that life at all at the top?

A contest, if not done for a public need and in an honest way, inevitably gets unfair: the more surprising a naughty trick is, the more likely it brings the victory, but the faster it goes into the armory of common weapons until a new, even more shameless idea is invented. The “higher” one is, the more such things he had seen and done, so hiding is a fundamental rule because I feel a kind of shame for doing that, I am scared of that it gets commonly known – and I am even more scared of that the same weapons will be used on me one day. Consequentially our society is not separated to impassably far horizontal layers, but the members of the upper classes get far from each other, their bonds are formed according to the current interests and may become enemies within moments.

Totally absurd terms appear, we become the prisoners of freedom because freedom means that I can afford all that useless food, goods or “experiences” that smart guys invented for me to feed me. I am “free” because I can hide my personality from “curious eyes” behind nicknames and fake identities.

Periods

A strange kind of self fooling is that we sweep the ultimate power of time under the carpet and handle the periods irrationally. We commonly talk about the billions of years of the evolution of the Universe buried in lightyear distances; our children talk about the history of the dinosaurs millions of years ago. If you care, you can think about the first moments of the Big Bang in thousandths of seconds details, or about the speed of reactions in a particle accelerator.

At the same time it is quite rare to see a direct analysis of time periods lasting for a few years or decades, spanning a single, our generation. The most important pattern is missing: the few decades long period only applicable for a human being including me, building my possible life path containing my birth, development, activities, falling and passing by. There is no obvious model showing how my personal deeds, career integrates into larger processes.

The hypothetical “winner”, ideal of our economical world is someone, who wins the contest in his active age, does not have to do anything anymore, just to lean back in the armchair, relax, fiddle with his empire when he likes, otherwise he just thinks how the next ship should look like or what champaign to drink in the morning. Unfortunately this image is totally fictional, in fact our economy may sustain this level for a very small minority, while the “rest” should consider themselves looser and be put in the army of servants.

This is why they do not appear in the media as an aim to follow, but the fighter, the beautiful, the rich, the young, 20-30 years of age boys and girls, who must only care for how to have fun, their all problems from digestion to cleaning or amusing their kids are solved by the products of support industry.

What we don't see here that the nice girls splattering with water-pistols on the picture will superannuate from the profession in five years, and they can stare at younger girls where they used to bloom. The advertised youth is eternal; we, the admirers of the billboards get older and more frustrated each year – thus more vulnerable to the “surrogates”.

Even the former hypothetic winner image is a lie. Most of the can't free from the life-long race, where the aim gets the more absurd over the time. Good examples are the industries of luxury boats, sport cars, private jets, women, drugs, insane hobbies and the army of more and more pointless electronic gadgets with which they try to substitute human relations and calm facing the mirror. Others – realizing the responsibility behind the power they possess – try to return something into the system that they have directly or indirectly ruined for their personal prominence – look at George Soros or Bill Gates.

I have faced with this right now, when I could not work with “industrial models” in planning my house and the garden: landscaping, grassing mean years, planting a tree a bush, a vine means thinking in years, decades, and I see when the trees will bear fruit, my sons will go to secondary school or university and I will be that much older, that much less time left to live. A tights thick almond tree was here before I was born, the acacia bush that I constantly fight against will be here when I will not. The decisions I make, the work I invent today will be here in the next generation, my “enemies” and “fruits” both survive me.

I miss the living community that I have known since my childhood, which would give me models, help, power in this change over this short period; which would provide comfort, a smile, deference to the sadness in this idea. No wonder that in our atomized communities the “human generation” level thinking gives such a stress and cries for surrogates.

Questions of belief

Contrary to the logical reasoning, belief has a much greater significance than what we think today. Belief, according to my definition is “not-knowledge”: that part of our cognition that we can't support with personal experience, logical explanations, but accept it as we have read, heard.

This definition expands the reach of belief. We have to admit that we actually know very little about the world. We might have lived for a few decades with conscious memory, so we have experiences about our own life, but even that is imperfect (furthermore we all know that our senses can be fooled, and our memory is selective, moreover: with proper tricks it can be achieved to remember certain events differently from how we actually lived them). We did not make the most fundamental physical, biological experiments ourselves, almost all “knowledge” is based on what we have learned in school, heard in radio, seen on TV – and we believe it because smart people say so.

Of course I know that these are fact proven by scientific experiments. However from the acceptor's side like me this is not different from the knowledge available a few hundred years ago, when Earth was flat and the center of the Universe. Yea, some talk about a certain Galileo, but that is so uncertain and embarrassing – until a new, common scientific image of the world is born that includes his theories. Then a certain Einstein comes with embarrassing, illogical ideas; then quantum physics comes, ... The physics slowly becomes something like the medieval God, a mystic entity, understandable by its own priests only, but for sure we have to build a big cathedral to it – this is the LHC actually.

The most annoying problem is that rumors always come from outside the walls of science. People who should have died according to the known laws of biology or physics – but they didn't. Physicians say that the result of an experiment seems to follow what they actually want to prove by it. Psychological tests proving the unbelievable suggestibility of human thinking, or that most of us have the same mentality under the common everyday personality, that has created world wars and extermination camps. The area which is commonly referred to as “knowledge” sometimes shows its real face: with huge efforts we have pushed far away the limit between the commonly understood things and the unknown, and we have populated the ground (machines, electricity, ships, airplanes, space flight, medicine), but beyond, above and under the limits there are no man's lands. We simply don't know what is beyond the light of our lamps.

I say: our brain knows well the limit between the (let's admit that) annoyingly small area that it really covers with “knowledge”, and the world that it just “believes” without checking. Consequentially it is very interesting whether we “believe in our beliefs” or not.

In spiritual terminology we call “conversion” or “enlightenment” when someone, regularly after a long search is able to experience his own belief as a personal, internal truth (although this explanation to this state is quite weak). The converted/enlightened person has an unbreakable inner stability – this is not dogmatic, not follows external regulations but finds his inner voice that brings peace, understanding, respect and humility into his life towards himself and the world as well.

Until this state comes, consciously or subconsciously, within the boundaries of a formal church or flipping among various superstitions, perhaps as a believer of atheism, a constant battle is fought at the edges of the mind, powered by the uncertainty of the beliefs.

The source of common faith

At the beginning of its history, the human race was merely some small groups of our ancestors. The hierarchy and actions of the group depended on one thing: the current power relations of the members. The strongest was the boss, but all fought for their ranks. A system like this can have a limited size because above a certain level all time would be spent on internal battles: the complete rank order of some hundred members can't be remembered and fight with the proper ones (where these fights can be lethal anytime). The oversized groups split apart and migrate, or maybe in bad times humans fight for territories on group level, the winner may assimilate the loser because the fight decreases the member count under the maintainable level.

Only a common belief can create such rules that all the members accepted without fight – the renegades were forced to leave by the united power of the group. This allowed to increase the group size because the belief was more important than the personal rank order, it limited the significance of the internal fights.

The belief was formerly owned by a certain priesthood, it combined a non-personal material knowledge about the environment (tools, plants, healing, natural cycles and phenomena) and a spiritual ideology that unified that knowledge (God or gods, ghosts etc.). Later in its history, the church started to fear for its power from the material knowledge, thus denied and excluded science from the world of faith. So, the science started its own independent life – and many times took its revenge.

Why is this so important? Because this means that in order to maintain a cooperating community of a huge size without constant aggression for the individual ranks, we must have a common faith – which means both a learned and respected material knowledge and a proper level of spirituality!

In other words: a community really lives only while it respects the teachers and the priests, goes to the first for knowledge and to the second for solace, comfort, peace (in one word: wisdom); and of course while the proper persons who respect each other have these roles.

Today we actually live in prehistoric times: “all the roosters have their own pile of garbage”. We theoretically form communities of hundred thousands, millions of people, but in fact there are atomic groups of a few members in all the environments, based on rank fights with direct aggression – the difference is only that today the gain is not the killed animal but career, tender or research money, orders etc.

The place of belief, the need for the inner stability it provides in the human soul is not gone, but the source of the belief became incredibly weak. We freely criticize the dogmas of the church – and there are so many that we know about, which is the true one? How God likes to be called? What if I bet the wrong horse? Or look at the power of knowledge... it's enough to check the respect of the teacher's profession, or to look how the real knowledge and honesty prevails in this world of seeking for tricks and “smart ways”. Survival and progress today does not mean following the community rules, but dodging them along our personal fights.

The media formerly broadcast the current common state, beliefs and plans, and allowed to form huge (real: based on values, beliefs and common aims) communities, where most of the members never met each other. Practically, media was the source of belief. Today it is in the state of total corruption and sells anything as truth, it considers “entertainment” as its own main function – though how much better it would be if we search for our own personal entertainment again in ourselves or among our friends and pals, ad not “in the box”...

This is not a mere coincidence: the human race was not ready to handle the huge masses that can be moved by the media, this powered world wars and the upcoming cold war. If you like, today's pointless kaleidoscope is still better than a totally conscious, one way manipulation... Yet it's time to realize: this is still just a makeshift leading us in a wrong direction.

The Original Sin

The stress does not stop at the borders of beliefs, they appear in the religious faith as well.

I will show some of my heretic ideas that may seem bizarre for some Christian people for the first time; I ask them to keep in mind: in my headstrong way i do believe in God and just this makes me unable to accept a ridiculous tug of war between God and Satan, with us in the role of the rope. My faith tells me a much deeper story with full of love.

The “human part” of the Bible starts with Lucifer, the “bad guy” offered the woman the fruit of the tree of knowing the right from wrong. Eva ate from the fruit and gave it to Adam, who also tasted it, but it stuck in his throat. Because of this, God expelled them from the Paradise and sent a guard to the gate so they could not sneak back. This is the Original Sin affecting all the humans, we can blame women for it (and so they are still not free from the medieval play down) – and the main cause is that evil Lucifer, without him we would still live happily in the Garden of Eden.

Now let's take a look from the other side. When are we the most proud of being human? I do not mean that “I can go 250 km/h with my new sports car”, or that we can already build artificial islands and 200 storey hotels upon the sand shore, but when our heart sinks a little, the head bows and we say to ourselves: “yes, that's a human”. We say this when people put their interests away, risk their lives or devote huge amount of time to achieve a higher level aims or help their fellows.

We appreciate that a person makes an ethical decision, realizes the difference between “right and wrong” and chose the “right”, furthermore not in the Paradise (because there it should not matter) but in this cruel everyday world. What's this? Are we proud of something, do we consider the top of being human something that we could not experience without doing the Original Sin, if that nasty Lucifer did not make his trick to the woman?

The source of this conflict is not the Bible (it is rather a bit too straightforward in this case) but its common interpretation, although we are fortunately quite far from the medieval level.

Who is the main criminal? Lucifer, whose name means “Light bringer”... what light he brings? Why don't we give him an ugly name if we can thank him our being outcast? I think that Light he brought is the ability of making moral decisions that he took from the hands of God and gave to us, thus making us liable for them as well. His cousin is Prometheus in the Greek mythology, the titan who steals the fire from the holy forge and gives it to men – and receives his punishment from Zeus for that. The difference is spectacular: the Greek religion considers fire as the special gift from the gods that emerges human from the nature; the Bible points the knowledge of right from wrong as the distinctive force that gives the human being a new path.

Lucifer gave the apple to the woman... because she can deal with it, she carries and sustains a new life, she can break all the rules and do anything for life, for a child. She can bend the strict lines, the difference between right and wrong to the Life with love, patience, tolerance and humility. And she is the one who gives it to the man, but it stuck in his throat, he can't get it down. He needs the rules, the external models to which he measures, adapts himself, to which he wants to shape the world.

God expulses us from the Garden of Eden: we get the rules of scarce resources and short lifetime. This is not evil, not a narrow-minded revenge for doing something wrong, but an test, a chance to really measure our inner strength and values. We use our life, our decisions to show the real value of having the power of free will and how we understand the responsibility that it comes with. God sends a guard to the gate – he does not build a wall, does not hide the world of wonders forever, just guards it, sets conditions to the enter.

Of course we can auto-suggest the guilt to ourselves, referring to the Christian religion, past decisions or inability to act, and can run away from our tasks, chances and the weight of everyday decisions for a whole lifetime; but we can also interpret this lesson as that we are given a great gift, a whole life in which we can be measured and we are allowed to grow up to this challenge.

Crucify him...

An other favorite topic of mine is the death of Jesus. Let's accept the story as it is written in the Bible as a starting point, as all believers do and those non-believers who criticize the Bible or God because of this story; but now put away the individual spiritual certainty and experiences based on the personal faith.

What kind of God can send to torture and sacrifice his own son?

Before seeking for an answer, it is worth to think about what this question means. Does God “wants” Jesus to die? Is the term “want” applicable to an entity at all, to whom time itself does not exist because he can see the past, present and future in parallel (and can temporarily give this ability to the prophets)? Does God decide? No... We are those only, who perceive time as a process, who have the freedom of choice; it's like we run as parallel threads in a carpet made of us and our actions, that God can see from above as a whole. It is not his decision to send Jesus to die – we do that...

What does it mean that Jesus is the son of God? I can't really accept those biological aspects, a sort of direct genealogy – I find it more important that Jesus is born by God's intention, God is there in Maria's pregnancy – as he is there in all pregnancies. For a believer we all, each and every human, living being and lifeless thing is the creature of God, exists by God's intention and brings messages to the others. Jesus states this with mathematical accuracy: he calls himself the Son of Man, but not “man”; this means to me that he is made of man, but more than what we use to call a man, so he cannot name himself that way. This “more” is that he loves God as his father, and consciously accepts all of its consequences.

Why is it a problem that God's son dies? We all die anyway; would God be right if he puts his son above the rules of the game and let him live among us forever? This would be much less acceptable than seeing his Son live and die just like we do. At the same time this gives a little different shade to the original question that in fact sounds like this: *What kind of God can sacrifice me?* Who accepts that I was born to die, does nothing to save me, does not make any wonder and grab me out of my tortures? How can he want me to love him, how can he say that he loves me? This question can only be answered if I can accept the rules of the game independently from the fact that means my own finiteness – and we are at the “original sin” again that we can read positively as a challenge, as the sole chance to complete the fate of Jesus, or my own story.

The fate of Jesus belongs to all people who really love God as their father, a model and a warning for all of us. All in all we live a finite life, and by even living a “totally perfect life that God likes” we can't avoid death: it will come for all of us. We can only choose what do we consider more important: the possessions, the material joys and gains that life can give – or living in love, sharing our goods, our “talents”? Jesus is a model who selected sharing, giving, living a whole life by the rules of love, consistently in all circumstances, and for this he has literally sacrificed everything including his own life – the lesson would be simply incomplete without this final oblation. The opposite side is shown in his temptation, which is fully represented in the story of Faustus, who chooses the other side: he gets all the joys, treasure and power of the material world – the only price is his own soul, actually the ability and desire for accepting all our fellows as equal and loved companions. The New Testament is also a warning, we can see that this spiritual way has a lot of jettisoning and may end with the final sacrifice. In fact it is not Jesus only, who gave his own, precious, wonderful and unique life for others.

There is another critical moment: when Jesus dies he says a key sentence: “Why have you abandoned me?” The moment of death for Jesus, the man of spirit is when he feels that his connection to God is lost. For him death is an opposite step compared to us: all along his life he worked in harmony with his inner voice, God, that had led him through the numerous moments of his story. The end is the moment when there is nothing more to do, the inner voice silences, the leading light goes out. After the first shock he realizes that this is not God's change but his own: all the tasks are done, *“It is finished.”*

Our lives go in the opposite way, today's world belongs to Faustus, and we give up our Jesus-self decision by decision, crumb by crumb: we aspire after the fake safety and pleasures provided by the material world. Our inner light is alien to us that many can see only in the very last moment – or more precisely: when in the last moment we finally break free from all our material yokes and affections, only then we recognize the Path that we have ignored all along the way. This is what the “film of life” that many near-death experiences mention is all about. Therefore for us death is not being left but the opposite: finding God, and when we face him we can show nothing more than: *this is what I have done*. The distance between these final statements: “It is finished” and “This is what I have done” is overwhelming, and the question is straightforward: from the opposite stories, which one stands “on its feet” and which “on its head”?

Pilate

We don't like Pilate because he was an outsider, he could have saved Jesus but instead of that he tortured and gave him to his enemies, so Pilate is a bad example. Surprisingly enough, Jesus excused him from the first moment, saying that his power comes from far beyond and Pilate can't do anything to change the story. Does this mean God and predestination, or sticking to the prophecies? Not for sure...

Pilate's power comes from Rome. This is why he is sitting in that chair, the world he knows is “the world of a roman governor”, he is not a person but a manifestation of a certain role. The remorse of a person is irrelevant, the role must be played: Pilate, the person wanted to save Jesus because he finds him clean, but Pilate the governor is helpless, the power itself that he thinks he owns makes him unable to make the decision that he wishes as a person. He could do only one thing: get rid of his power, resign with saying that he does not want to make this decision, but he can't save Jesus even in this way. The next governor would come into the same situation, and anyways, the fate of Jesus would be just the same. “You can't change it” – says Jesus, and this is not giving up or reading out the book of fate, but a simple fact.

Poor Pilate still tries; in fact he does anything to save Jesus. The conflict of a governor is that the Jews name Jesus their king ordered by God, and Pilate in his role can't tolerate this. Rome has agreed with the official leaders of the Jews so he hopes that they will silently calm the situation down for him. Unfortunately the priests are helpless too, they don't know how to handle Jesus, and moreover, the masses following and dreaming him as their savior. The leaders try to negotiate with him: if Jesus proves his being sent by God by a miracle, then it's okay: God really decided to save his people, they would support him and transfer their existence into the new leadership. Alas, Jesus can't make any miracle for his own sake – but the mob is still there. If there must be someone to blame, that should be the roman, so they send Jesus back to Pilate.

Now Pilate tries to convince the people: wants to show them that Jesus is just another man: he can be beaten, he bleeds, moans and cries, believe at long last that he is not a God sent king. All should go home and return to their normal lives, and Jesus would be saved; Rome has no problem with him, but has to handle the rioting mob. The key sentence is “Behold the man!” I am confident that at this moment there is only one person on the gallery because Jesus, the son of a carpenter, and Barabbas (Bar Abbas: the Son of the Father), because of whom the region is in riot, is *the very same person!* If the people recognize him as Jesus, then the carpenter's son, teacher, healer, sacred man can be released; but if he is saluted as the Holy King, then Rome has no option but to destroy him. The mob makes its choice.

Why do we hate Pilate? Because he reminds us to ourselves. In our world we are the governor trying to control our inner wishes, desires, dreams in the name of Rome, the external, material world. So we compromise with the “common rules of faith”, more or less build them into our lives and create a relative harmony between the inner and the outer world.

However Jesus kicks up this agreement: the Faith, the inner voice that is in diametrical opposition to this surrender-based order, forces me out of those familiar roles, wants me to show my personal opinion although the decision of the “role” is evident. Furthermore it is sure that giving up the role does not change the story: the next person taking my place will do what I could not easily, without a thought. I try to follow a spiritual approach but have to realize that God makes no miracle to show me the way. I partially yield to the power of the faceless mob but in vain: I have to destroy the inner voice in order to restore the peace; step by step, decision by decision I give up the son of God living in me.

His blood be upon us...

Finally we are especially angry with the Jews because finally they have sent Jesus to the cross, watched his death and took on the liability for it. Or?...

Who were those Jews? A very strong, cohesive nation. The great Roman empire had assimilated numerous nations, took their culture, reshaped them, their teachers, leaders ordered to its own service. However it could not handle the Jews, could not break “the chosen nation” image and the closeness; thus it had to settle for a coexistence that we would call a partial autonomy today.

There was an anger in the Jewish people because of their bad fate, this appears in the Old Testament where God made the greatest miracles just to keep, move forward and destroy the enemies of his nation. They surely talked about Egypt and Moses every day, the wonders by which God defeated the seemingly almighty pharaoh and saved his people. (Don't forget that perhaps this is just the same as all the Muslims hear today but with “western civilization” in the place of Rome, those who admire the power of money and ruining God's great gift: the Earth. We can see that this faith can lead lots of people to the total self-sacrifice – but don't ask the question: who is right here?) A Jewish man brought all his problems to the rabbi, so he got the wisdom, faith and knowledge from the very same source as the story of the great escape and the hope. They really had that above mentioned coherent image of the world that creates a real, living community.

Jesus appears in this environment. His actions (in the lack of a global media and investigative journalism) make huge waves in the community, all who passes the word by add their own dreams, wishes, the hope of getting rid of the poverty. Jesus, the humble teacher quickly transformed to a god sent messenger on the mouth of the mob, the New Moses who came to break the rule of the hatred legions and tax collectors. Finally, God fed up with the pain of his people, their cries went up to the skies and God sent his response. Countless “Barabbases” appear who either by feeling the wind of change or their personal revenge, but hit the romans, the region is in riot.

And Jesus goes to Jerusalem! Of course he cannot avoid his fate, everyone pushes him there – he may wants to meet the official religion and the masses, teach, heal as he always does. The mob sees something else: the God's King goes to his throne, he will say the truth and lead his people. The priests and rabbis may see that he is a real, but only a true spiritual man in vain, now they can't handle the pressure of the mob, which finally feels to have their dream (that kept them in peace until now) in their hands.

“Yes! This man is the Son of God, the Holy King! You, faithless Roman, can beat and soil him in your stupidity – but he is here, God is with us and will hit back on you, we will see the miracles again, the people will be free and happy again, God leads us out of this empire! He is from our blood, we are with him and die for him if we have to!”

It's this easy. They were far from wanting to kill Jesus – on the contrary, they would die for him, for the King, and simply could not believe that Pilate can do it. When he did, suddenly a very deep silence came. The Son of God, the Savior could not have died... so he could not be the Savior – just another teacher and prophet among the many. After all, the priests were right again, God had not seen enough of the suffer, the sin of his people is still larger than the thought, so the suppression goes on.

Who killed Jesus after all? If you like, Antichrist himself. The word christus means “anointed”, a man who has the holy oil on his forehead – I believe this means he follows the guidance of his inner voice, has a personal relationship with God, take the responsibility for all what he does, lives in love, accepts his fate and shares his wealth.

The antichrist is not a person but an approach that denies all this; when facing with the power of faith he does not turn to with devotion but wants to fulfill his own dreams by it, wants miracles. His eyes wait, thirsty for the wonders, but his ears are deaf to hear that the miracle is not an external force, the show of might, but *the life itself*. We superstitious, bargaining with God for help and power, or faithless, running to him only when we are scare, crucify Jesus in our souls each and every day.

The better the worse

“I hate the whole twentieth century” – cries the singer angrily. Although her wife was not raped on the wedding day by the local landlord, he was not beaten to blood because of resisting; not only three of his eight kids grew up to become the same half-slave as his father, without the slightest chance to break out. When he falls and breaks his arm or get sick, it does not depend on the local smith and witch if he survives or will not be crippled, but (well, in theory) the ambulance with a trained doctor runs with him to the nearest hospital.

We can't deny, our life cannot be compared even to a king two hundred years ago: our civilization, as much as it can, cares for our health and safety – this is what those, who lived before us, worked for with all their strength.

This feeling safe has a frightening consequence at the same time: in the lack of personal experience we become insensitive to the others' problems – we don't have patterns that would match to a hungry, thirsty person, or the killer or suicide anger of someone who gets the contradictions of this world on the side of the losers. Our thoughts and actions depend on only how much the other person's problems affect us or decrease our freedom.

Alcoholism, drug addiction (or “gypsiness”, intentionally with the negative background feelings) at the first contact is a “social problem” that should be solved by the appropriate experts, and they should do it in a way that minimally affects me because “I am not like that”. Then in a direct contact all this get stronger: it's so inconvenient to see a wobbling drunk on the way in front of me, a guy feeling high next to me on the bus, or a group of gypsies who talk, act and live our common world with a different attitude.

Only being locked together directly – when we experience the upper destinies without judgments and walls – allows our brain to accept them as patterns, integrate those far different states of life into its accepting and decision making mechanisms. When I feel the burdens, pains and defenselessness that tossed that person into the world of the drugs, whom I used to despise, pushed away, did not understand, hated; when I feel how far the other's world is from what I know, how depressing the distance is when looking from down, how frustrating the way they look at me, the voice they talk to me. When I feel that I may tolerate all this even less than they do...

Another disadvantage of a well organized social environment is that it hides the personal values of the actions: we see less and less how our work integrates into a large system, how others can use what we create – all this is controlled by money. The work is just a way to get money (a bad necessity) that allows us to make others slave (we can force them to do something they also do not like for our money) – instead of perceiving as our work is a service, a real value by itself, but we can also exchange it for other people's efforts in serving us.

Changing systems, catastrophes, suppressions – the common suffer under an improper environment build real community among people sharing similar fate, when I grab the hand reaching to me with joy, when we make sacrifices for each other for the sake of the image of a better world, without any upper organization.

These experiences show why it is worth and good to live, to be human – contrary to the well organized boring daily grind. The honest gratitude for a good job cannot be replaced with money; and the real loser is not the worker but those who can't feel the gratitude because of the lack of such patterns, thus they can't feel and appreciate the gratitude towards them, therefore they are unable to do anything driven by honest good will, free from any personal interests.

For those who does not feel gratitude and respect it is hard to accept the differences and values of the others – without this the same applies to the inevitable frictions of a direct contact, the losses of the self for the sake of the relationship. The damages, the suffering in a bad relationship shows, and makes perceivable the value of a real togetherness above the individual interests in personal and public communities. Without humility and dropping parts of the ego by free will (that must not be compared to the gains provided by the other person or community) there is no deep relationship, no honest feelings, but only a shallow, temporarily pleasant joining that can be broken up anytime. The latter never gives the safety that we are seeking; the dissatisfaction drives into constant search, tosses us into the arms of prostitutes to dream about love.

In the lack of feeling the need of each other we think that everything can be bought and evaluated by money – so we become senseless to how much we depend on our environment, and its state as we know it. We consider natural that thousands of people work for the water, light and warmth in our homes, to let us eat and drink whenever we like. We consider as a basic service that the earth grows enough food, the rain comes, the Sun shines and all goes as used to – there is no pattern inside us that this can be another way. True, we see in the news day by day how people die because of natural disasters, but first: this comes from the same source as thrillers and soap operas, and second: the only right decision of our brain is that we don't go there and don't form any community with those people to be safe from that bad.

However this denial of common fate literally threatens the life of our world. The human race has two very special talents: and extreme intelligence and the fact that it is the top killer of its own race. I am sure that this is not a mere coincidence, we can think the first to the latter (and of course we can be grateful to the intelligence that our self-predator race has not exterminated itself – yet?)

In the was majority of the whole ecosystem, the evolution is driven by the relation between the physical attributes of the entities and the environment: the ones having such attributes that better fit to the conditions can have more children, so their abilities spread across the population. However when the members of the same race start systematically kill each other, there is no real need for such adaptation, there is no fundamental difference among the competitors. At the same time it is a fact that a group of people is stronger than one, and you can punch bigger with a rod than by bare hands; so the ability to form communities and using tools become the strongest selective factor. The same force drives the mind towards self organization, classification and ordering – in fact to the invention of post processing that is independent from the external events (also known as “thinking”) and self consciousness because they speed up the evaluation of the present moment (the other human appearing besides me is a friend or a foe, do we hunt together or for each other?) where a thousandth of a second may mean survival. On the other hand, when the hunters of a group kill off each other then the whole group will die of hunger or be exterminated by another group; so a healthy, well organized community has an evolutionary benefit.

This prehistoric heritage in our guts is used, when someone organizes a community. The fundamental question is that when doing so, is there a well defined positive aim, or just a misty image or even worse: a specific (race, thinking, religious) difference? An extrovert community that accepts the common fate goes on the positive way of evolution that supports life and progress; the introvert, demarcating ones follow the killer path of natural selection. The latter approach inevitably has catastrophic results in the case of a global race possessing practically unlimited power.

Redundancy

This nice term means the spare resources within a system, the ratio between the portion of its capacity that is required to cope with the common load, and the portion that is ready for handling extra loads and extreme situations.

In the case of a vital service the spare ration can be quite high, for example in a computing center it is quite common to have two identical main servers of which only one does the job, the other is there for only one reason: to immediately take over the work in the case of the failure of the other, without losing the service for a noticeable time. In other cases multiple servers of identical configurations do the same job and a load balancer equipment forwards the tasks to them that also constantly monitors their accessibility and response times. Furthermore, the average load of the working machines is well under 50% because the load is never uniform and nobody wants to wait just because he unfortunately tried to use the service within a temporal peak load. This is the case when we evaluate a system by its worst case performance, or when we can objectively check the service and the punishment of a failure automatic and heavy. This is the approach provides a rational, well established safety feeling in us.

What does this mean in the case of human resources? In all factories and offices at least TWO people knows all about each and every current process, so if the one actually working on a task falls out for any reason, the other can take over the work. Furthermore all the data of all the processes should be stored centrally in a form that anyone can access, survey and continue. All employees do their tasks with the highest precision that they can reach, yet (or rather: for the sake of this) about a quarter of their working time they must spend on recreational activities (sports, spiritual exercises, art etc.) with the staff; if this ratio gets low then new employees must be hired or new service groups (“firms”) must be created. This time must be monitored automatically, the temporal over working must be equalized and the workaholics must be warned that their approach is not accepted.

This rather strange organization of staff is comparable to a vital computing center, that has good performance even in extreme scenarios (with several members out or under high pressure). Likewise the capacity of an emergency unit can be best measured by the number of people having rest even in a high load periods: they are there to handle the very rare disasters and provide enough doctors on the spot.

Alas, the competitive market is not about redundancy, but the opposite: how we can achieve that the things look OK at the smallest cost. In a production factory this can be measured somehow: increase the speed of the production line; the workers in a hurry surely make more junk, but they still make more goods of acceptable quality all in all. The number of those very expensive human workers must also be decreased until they can barely do their job (with the minimal spare for illness, holidays etc.)

Even if the firm borrows people from a recruitment agency, or put this task on a subcontractor, it still risks a damage if it underestimates the real needs. Thus here we have an objective border limiting the owner at cost reduction. (Please note: in the case of a hospital this approach would be totally morally unacceptable – but the fiscal pressure drives exactly the same way.)

On the contrary, for those who sustain the structure of our civilization (teachers, health care workers, policemen, firemen, clerks etc.) we have no such strict limits: in this case the aim is only that the safety and comfort feeling of the “average citizen” should be above a certain limit. So we have “norms”, national education plan, limit on the number of duty hours etc., and the target is to minimally achieve them; any “plus” person or hour is loss, mismanagement that must be avoided.

The stability of this system depends on only one thing: how much the people, who must work on almost full capacity just to reach the minimum level, can be overloaded. This forecasts that there will be errors not only in extreme situations, but in normal operations, which simply must not happen. Of course this has a devastating effect on that “comfort feeling” that the state must sustain. What happens? They search for and punish the person in charge, sue the hospital, denounce the policeman. The media picks up the story, we can see that the evil gets his reward. In our personal cases we have to resign ourselves and be pissed off because of those bastard clerks at home with our friends, whom actually we pay for arrange our cases.

However... even if the damage happened because someone was unprepared or personally inadequate, then the system should have filter him out well before being able to make any harm – on the contrary today they “recruit” health care workers from the streets, with a questionable result. On the other hand, if the properly selected person made the mistake, then he surely was not in the control of his abilities, he should have rest instead of working.

The personal responsibility of the one who made the mistake is real, but we must not forget about the responsibility of the system that had not defended itself and made way to the error, like it forced people to lie about their abilities for the sake of their living and work in a physical or mental state that brought the serious risk of the error. After all the previous statements, it is no wonder that because of the primary economical goals (meet the norms at the lowest cost) it never checked the basic safety needs properly, made way to the error which did happen in the actual situation. It surely does not worth to be surprised by this, the fiscal measurements of the social organizations inevitably enforces this “progress”, so I don't blame our health care, education etc. systems here, but their financial evaluation.³

The formula of development

There is a fundamental difference between the human race and “all the other beings” on our planet. The latter hugely outnumber us in individual and race count – there is something that they don't know (and even the human race knows it for a very short time in evolutionary scale) something that allows and drives us to an unbelievable exponential change. I think this factor is the following simple formula:

$$\text{TIME} \times \text{MIGHT} = \text{VALUE}$$

Individuals of arbitrary species integrate into a huge circle along their lives. A deer is born, eats lots of grass and berries, fertilize the soil, finally dies, carnivores, scavengers and depleting organisms feed on the body and turns that back to the soil. It only has a biological value, for a deer the term “value” is undefined, it has local needs that control its reactions to the environment.

Along the way towards the human race we can see groups having more complex community rules, where these rules are still formed by the evolution, but a kind of team-level “value” appears encoded into each entity. This does not affect directly through the life, good/bad conditions or death of the entity, but along the process when the kinds are acclimatized to the community and the local conditions. Such values are knowing the eatable and non-eatable berries, the hiding places, water locations that are inherited and sometimes protected on community level.

The great jump is when the community defines an independent “value” term and starts to feed back the activity of the individuals, thus instead of the long and slow process of the biological evolution, the civilization starts acting as a selective factor. The community declares roles into which it classifies the members, gives personal feedbacks and thus selects them and drives their personal progress.

3 I have written this well before the Hungarian red mud disaster, that was unfortunately a perfect demonstration of all the above mentioned phenomena...

Even though we can see complex social behaviors in a wolf, its only aim is to be a “good wolf” and all of them equally compete for this prize; while in a human community we can see a “good hunter”, an “agile seeker”, “water finder”, “toolmaker”, whom the community evaluates differently according to the common needs, and serves them differently from the goods that the group possesses, furthermore it sets different goals for and selects among them. The community mimics the evolution in small scale but in a horrible speed, because it acts within the life of the individuals.

Now take a look at the details.

Time

This is provided by the person because we own this property. In fact time is our only real treasure, of which we don't know how much we have but surely have less and less with every minute. The only true present that we can give to anyone or to ourselves is the time we spend on them.

The community “offers a deal” for the time that we don't spend on having fun or rest etc., but on activities that are useful for others. For exchange it provides us with goods and services created by buying others' time in the same way.

If the community loses its “time bank”, which means it does not have enough members who would spend their time on working for the group, it dies. This factor drives the evolution of the communities: those which can't serve(!) their members on such level that makes people spend their most precious (in fact the only one) treasure: their lifetime start to shrink and finally collapse.

Gandhi, when he controlled the Satyagraha movement, refused all greater donations, many-many activists (including Gandhi himself) had to literally beg for the money to sustain it. He said that an organization lives and follows its aim only while it can show up enough value to the poorest people to make them share their very limited money for it. When this direct connection is broken, the movement should not exist any longer .

Gandhi's behavior and approach is totally irrational – at least according to the current economic and public rules: it means huge efforts, minimal results, absolute binding. However in fact this represents just the point: the organization is a SERVANT(!), its purpose is to embody aims and tasks above the smallness of the individuals; allow them to work together for these aims.

Looking around the current communities: where can we found groups working in this way? Nowhere, because this operation conflicts with the economy, does not provide safe existence to the workers, not “efficient”. This economical, efficiency-based evaluation prostitutes the heart of the existence of the community; so the evolution of the community is straightforward to the parties that theoretically stand for the public will (in fact fight for the inherited wealth and taxes on people who create all the values), the dogmatic churches and world-saving sects.

So the communities (in spite of some of their members who have true good will and think in servant spirit) today go in headwind, and if they are not conscious about this from the very first moment of their actions, they surely leave their path and become just another time-bank, instead of channeling the resources they start to sponge on their members, become demonic entities.

Might

This is the present of the community: the factors that can turn the time of an individual to a greater public value. The might has many faces like:

- talent – this is possessed by the individual, but the community has to find, select, encourage; so although the talent is personal (the proper combination of many factors for a specific aim), the community has to manage it. Furthermore, the talent is relative to the state of the community, a high level handicraft is useless for a group of store miners.
- Knowledge – held by and inherited among the members of the community. The time spent actively with the proper knowledge produce values, create goods, tools, food. Accordingly the community “invests”, gives goods to those who will have useful knowledge later on. The same way it “guards” the knowledge even when it does not produce benefit: sustains the farmer in a bad year when the crops are little.
- Concentration – time and knowledge are in vain when the person does not do something useful for the community, because of having problems, fears, fights with questions of his life. The community therefore supports, comforts, soothes, shows great aims etc. - thus makes its members more efficient, concentrated, cheers them up. This makes place in the community for arts, culture, religions etc.

The current image is quite weird on this level too – especially if we consider the state as a community. In the lack of any greater aims it considers the measurements of the economy (the absolute servant) the only true evaluation, but this holds no human motivations, does not drive people to work more efficiently, but the contrary: the individual also wants personal economic success and does not care about what it costs to the community.

It says with the same breath that the certainty of existence has high priority by a working health care system; and that it should not sustain the health care system because health care is a business, and the rules of the market (by the process of evolution) will fill the gaps of any size – and politely keeps back that evolution select, and the death of the weak is its natural operation. Before forgetting: the weak and the strong is created by the rules of the community, not the absolute biological laws, so mainly the community is responsible for these states.

The state invests in education, but can't offer place, aim, safety and a good human life to the growing generation. No wonder that the “workforce” gained on such investment is not motivated, has no state-level aims, although for the community *only those individuals “worth”*, who want to become members and use their knowledge in favor of its needs. No wonder that education is a “stepchild” today, a mere money pit.

We must remember at the same time that our current community is also the result of the evolution, its current state is the “best we can have” – it had burnt itself so many times on showing up “big aims” that were not in sync with such aims of other communities, resulting nasty conflicts. Today our community is in the state of coma by its own will: no aims, machines check the vital functions of the vegetative system – but this is still better than choking each other. In the meantime, each individual run their own small circles by the rules of the economy.

Value

This is the abstract “good” finally free from the pair of survival/death; it drives the individuals by the amount of the shared goods, not by the very slow effect of the greater ratio of the more proper descendants. Therefore the value term has a duplicate meaning: it is both the reward that the community gives to the person; and the public gain: the goods and service that the individual creates and puts into the community.

For physicists this problem can be familiar: things have measurable weight and calculable mass. The two are in relation, but there is a bizarre switch between them. The tragedy of our era is that the definitions of the value can be separated. When the communities were closed, only the goods produced within could be shared among the members; as long as the value was not abstract and long distance transferable, then the community could control itself, in fact it had to. The majority of the village production were used by the local people and a very little left the borders, because in the lack of means of transportation and overall evaluation (absolute money), the corn eaten by my neighbor worth more than what I have sold because that man helped me on the farm next time, etc.

Today the global money has destroyed this self controlling ability: the produced goods split from the rewards; the value of the individual, thus the goods he should get depends only on the rules of the community. This has no vital connection to the actual value that individual actually produced for the community.

Applying the formula: how much real value a bank manager or a minister produces to the community? None, their whole life cycles run in the circle of artificial values of politics and economy, they may never hold a hoe or a tool in their hands... But because they write the rules of the community, they get very high rewards. On the contrary, from those who actually produce the goods, the community takes away sometimes by force, far beyond the limits of fairness or sanity.

This may cause the conviction in many, that behind the visible world there is an untouchable, either material or spiritual conspiracy... Well, there may be of course, but after the previous statements it is not necessary. This is like building a gate from sand: the water sooner or later, independently from the invested amount of work, breaks through just like all the times before. There is always someone at hand to blame, an ugly, bad, careless, etc. (should it be a world war or a cyanide disaster) – but the cause is always at the fundamental blocks that raise the “wrong man” to the position where he can do harm.

Focusing on the reward instead of the task

Both in the public and individual thinking, the “need” and “task” is replaced by the reward: the money gained on them. If we ask someone today why he is doing his job, a very few answer that they do it for passion, for the joy of the work, the satisfaction after the good work – most say they have to sustain the family, or the wages are fairly good for the job. With this approach, the most important feedback mechanism is broken.

This is similar to the connection between sports and drugs. It is known for centuries that morphines have positive effect on the human psyche, but is a new scientific proven fact that this effect is based on the similar built-in mechanisms of the brain that produces a similar substance: endorphin. The endorphin “rewards” and relaxes the brain after a serious physical activity and reduces pain.

Along the evolution, human beings met situations day by day, when they had to make serious physical efforts for survival – hunting, escaping and working. Along and after these situations the brain “praised” itself by endorphin, thus enforced, engraved those mental patterns and actions that resulted the survival (I am alive after all, so what I did was good in spite of being tired and wounded). Without this artificial support the tiredness and pain of fighting and running would be stronger, and the actions led to survival would be recorded as a negative pattern!

Consequentially *the human brain is drug-addict by nature*, it was conditioned along generations to get its dose regularly, it needs such stimulation along its operation. On the other hand it is crucial as well to get this drug from inside, via its own self control system almost perfectly tuned by the evolution, only as the result of a seriously exhausting physical or mental work – in this way this is a moderate, unique tool for engraving positive patterns. For someone who regularly runs like me, it sound familiar that I am a run-addict or “run for my dose”: the released endorphin is a rich compensation for the pains of the work that also keeps my body fit, it creates desire for the next day's run – and at the same time it actually reduces tensions, stress.

However we have realized that these materials can be get from outside, and we use this knowledge carelessly. When this reward is not managed be the very fine inner control system, when it is not linked to work, sacrifice, performance, then the damage is done not only by the overuse of these materials, but to those inner engraving mechanisms as well. If I can praise my brain in the same way as it would do itself after a good action, the power of the engraving is connected to the drug and raises it to the proper and worth to repeat patterns. The brain does not make difference between endorphin and the other stuff, the ecstasy of the substitutes is stronger than the natural self praising (because that joy is reachable only via efforts) and this makes the “real word gray”, obsolete, so it can't give enough motivation to act, work or break out of the circle of drugs. The only chance for the latter is that drug users get stronger and stronger inner and outer slaps, so they cannot compensate that pain by increasing the dose and have to realize: they have to choose between a fruitful life or a slow death. Raising this conflict to conscious level is the only chance to survive.

The analogy is straightforward: *we live in a drug-addict civilization*, the “stuff” is the money that should praise the proper actions but along its evolution it split from the action itself. Everything turns around it, the aim is to “get the dose” and this makes all the rest obsolete and gray; behind all the big and noble aims (help the poor continents, develop science and technology, decrease social tensions, space research) the only question is: how to get the money, what is the business in it? We miss the self control, to balance between the size of the reward and the amount of used resources and the public gain. A vicious circle is running, makes the events and measures of the real world invisible, replaces them with the “stuff”: money. Inner and outer conflicts (social and environmental crisis) appear and get stronger, and increasing the amount of drug does not solve the problem anymore (economic growth, GDP).

The question is whether the lesson engraves into our civilization or not: following the dream world of money is a slow way of dying on a graying planet and with more serious outer and inner conflicts. Does this give us, the global race enough motivation to go “backward”, towards real life, tasks and joys – they are actually less than what money can buy today and yes, we have to work for it – but they are real, touchable, visible. Reality praises only the proper actions at a proper measure that truly help in our common comfort, gives a vision of future that we can really believe in, that is worth living and working for.

All this can be worded another way: we can say that the source of the problem is that the meaning of *benefit* shifted. In the current world benefit is an economical term representing the difference between investments and the related income, can be measured and payed in money. In former times we called benefit those things that helped other people, the community or the children. It used to be beneficial to make goods that serve their owner for a long time without repairs, know what can wear out and plan for repairing or replacing them. It is beneficial to repair an equipment because it can serve its owner further, so we don't have to waste resources for a new item.

It is very beneficial to plant and nurse fruit trees, because this gives our children work, food, value. Anyway, beneficial things are those that fill an actual human need in the most efficient way – and this does not mean maximizing the financial income but almost always the total opposite: the highest quality of service, the optimal, minimal use of resources.

Anything against these laws: making goods with short lifetime, failing to plan for widespread, low cost repairability, neglecting the needs of our children, and in general: making stuff that fill generated and not real needs, is futile. At least by community benefit term, because economically just this is beneficial! The error we face here can't be solved locally, by rules, impeachments and punishments when a firm produces with huge pollution such short-time goods that fill a need solely generated by ads. We fight against the consequences of a whole system-wide terminology error almost hopelessly, “at the end of the tube”.

The common language is revealing: the word “useless” means a neutral finding, a certain thing has no value. However my mind pops up the “You useless!” warning from parents, giving a negative content to this word. The social logic that appears in the language says: *it is right to assume from all the members of the community to be beneficial to the others*, the neutral uselessness is in fact a negative behavior pattern! Now we are close to the New Testament lesson with the talents; and Gods talents can't be measured in gold just like the gain earned on them by a lot of humble work. However this view is in terrifying distance to the “consumer society” made of consumers. We should think over the meaning of this single term; what it means that we replaced dreams, creation, love, respect, honor and faith with consumption, and *it does not hurt*, we consider it natural to write above our doors. Looking at the long line of our ancestors whose humble work we tread on, whose heritage we waste, and pass problems and trash only to our children, this is nothing else but *shame!*

Why is it like this then? Because this is much simpler so. An example: my sons try to avoid learning nowadays. A friend of mine invented a simple system: set financial rewards and punishments to the school marks, the kid learns for money. The reward-based system had a total success and perfectly fits to the current structure of the world today, the kid gets experience that he will meet in the same way later on. This would surely work in our family as well, but I can't do it, and I explain many times with very limited success that they can be useful members of the community only by the knowledge. Only in this way they can get tasks that require all their power and knowledge, and only this leads to become a real valuable person. *To seek for the reward in a clean soul in front of God, and in the eyes of their fellows, not in their hands*, as long as they live.

Evolutionary effect

When reaching the question what is the reason, is there any use of this weird global economical labyrinth, these global systems, we sooner or later get to evolution. These things exist to build a global playground for the whole mankind, where the different solutions can compete, and the best will prevail, be it a medical treatment or a telephone. So, this system is the key to development, and this surely works because a similar process called evolution exists in the nature and it lead to the level of human being. This is the tale but it has serious bleeding wounds.

First error: the definition of “good”

In the nature the final “good” is the energy: the sunlight for the photosynthesis and other raw materials, water and air, this is what the plants fight for in their ways; and transform them to their fraction of the biomass. The other levels the organizations fight for this transformed energy, the winner is who gets and stores this transformed energy better. The feedback of this fight is very strong: the biomass fraction of the winner gets bigger, powering the contest for the energy stored in that section, stronger predators appear. A too successful predator can also exterminate all its energy sources, so it also disappears. The overall result of the long evolution process is that the energy travels through the whole system at the slowest speed, feeding the most layers. The same solar energy that once fed an algae field that had died and the bodies feed millions of creatures of a coral reef.: the system can store and reuse the energy within the organisms.

On the scene of economy, “good” is the short term financial revenue. The little difference is very important here: the aim is not money itself, but the “profit” is the all in all, money itself is only the tool to make profit. The one that makes a bigger profit gets more money – an other that makes smaller profit for even the shortest period (this may mean a few minutes!), and “loses the investors' trust” can bankrupt within minutes thanks to the electronic stock market. This is what the global playground all about, this is the top value, the only purpose of the whole system is to make profit. It is a tragic hoax that “development”, “public good”, “sustaining nature” has the slightest role here. In fact this goes to the opposite direction: hunting for short term profit forces us to deplete all resources at the shortest time, and use only the most valuable portion of it.

An imaginary example: an African tribe lives in a certain territory, and among others sometimes hunts for elephants. When they succeed to kill one, they use up even the smallest piece from the tusk to the tail: the elephant itself is a resource and flows through the tribe like the sunlight through the biosphere (in fact, this is perfectly the same process). In the long term, the “elephant consumption of the tribe set in”, that period that supports the needed parts of the elephants. There is no need to kill more because this hunt is dangerous, some people may die; furthermore the result of over hunting is a decreasing elephant count, which would mean a fight for more territory with other tribes... This makes all the goods containing an elephant part precious, and they care for them. The “profit” of this system is zero, no graphs point to the sky, the tribe would have no value on the stock market, no one invests into a “firm” like this.

An opposite scenario: there are elephants on the territory of the tribe, and the price of ivory is high. Here we have the perfect business: make a firm, buy the land and “mine” the ivory. Short term, high profit venture, according to economic evaluation *this is the best*, uses the resources with the highest efficiency, little investment, high income. Well, the bodies of the massacred elephants rot on the bare because the profit is in the tusk, it is not worth playing with the flesh; the tribe emigrates. This is not seen on the stock market. What they see is that another firm could make just a fraction of the profit because it creates an “elephant-factory” for the sake of long term business – and that will surely lose because it will not find any investors. And the totally impossible scenario: leave this valuable land in the hands of a tribe that does not “use” it anyhow, but “just lives” there for generations. One thing is sure: the latter can only be temporal situation, the tribe will be “civilized”, because that is the best for them as well (?)

Second error: control aspects

The natural evolution drives all the races to the most efficient integration to its current environment (resources and the other races competing for them). The same conditions are given to all participants and they are totally independent from them: temperature, speed, power, communication abilities. In a certain moment the flock of hyenas send the lions away, other times the result is the opposite – the survival depends on the average result of these always different individual events, and forms a mostly balanced system of always changing internal relations. Its specific feature is that sometimes the system can go out far in the favor of a very successful race, the negative feedback mechanisms (that race exterminates its own energy sources and also appears as a huge homogeneous food source for others, so its predators also rise) quickly lead the system back to the main course, this allows the nature to be surprisingly stable among the constantly changing physical conditions.

None of the above mentioned aspects are true for the human civilization that would guarantee the development of the participants by the public belief.

The limits are not objective physical, biological attributes, but rules made by us, and the final shape of these rules are, either a visible or a hidden way affected by the power relations of those whom the rule controls. Of course there will be place for the “nice principles” that sell the rule to the public and makes it “media-ready”, but the actual execution is solely the result of the fight of the top predators' experts that guarantees that the current status quo can only change in their favor. This is like the committee of sharks would set the sea currents, food and temperature. In what way? To create optimal conditions for the hunt. I wonder how much this system guarantees the changing and development of the sharks?

In true evolutionary environment each day is a test – this is the advantage of the “small and fertile” to the mighty: survive in every conflict, every day. The balance of lions and hyenas means that to each ousted lion there are many killed hyenas in the constant fight, but the latter equals this by bigger flocks and higher fertility, thus constantly coexist with the bigger lions, actually keep their population in check, driving them to a constant development. On the contrary, our rules are precedent based. We feel the grogginess of the foundation pillars (rules made by us), but we search for the stability (quite ironically, and in total opposition to the bases of the evolution) in the results. Contrary to the nature, where along the countless tests the outcome is random, laws and abilities only affect the chances, we must win the whole war “for now and forever” in a precedent fight into which we go into with the greatest army. This single outcome (together with the consequences, which are mostly unseen at the moment of the decision) are kept and forced on the affected communities by the “constitutional state” that respects the first verdict. This kind of local stability is totally opposite to the basic factors of a long term stability.

In the daily fight of nature there is no lie, no unknown factors, all the participants play with their cards on the table. For us this is much more complicated: the result, or even that the test will or will not be done at all (examinations, denunciations, investigations etc.) depend on the data collected and analyzed by people. At this point those people who are put in charge of control and search by the system, have to face individually with an almost unmeasurable might and their opposite interests – be that a venture of a big investment group with its environmental consequences, or a crime investigation going “too high”, where the “others” can do almost anything for a supporting expert opinion or decision. If this system can guarantee anything, than it is the following: it will surely find that person to the “problematic roles” (expert, officer) who “properly approach the questions” (which is totally opposite to objectivity).

Looking at the contest part, our system is just a ridiculous caricature of evolution, but the situation is the same with cooperations and food chains. Theoretically the big (state or economic) organizations serve the individuals, they are there to fulfill my needs. If they fail, I turn away from them and they start “starving”, they have to change to get my resource (the money I earn) again. In fact, this goes just the opposite way. The “big ones” realized that they can't compete with the local manufacturers in a basically self sustaining community of individuals with strong and unique personality – they are “good at” serving huge, homogeneous masses of people (but even in that case only if we check the financial efficiency in a very limited way). If they have proper legal (“smart” regulations) and media support, they can generate mass needs and cripple other, natural needs. What are our real needs? Healthy food and drink, urge to common sports activities, develop our local environment, have good families... How much this is supported by supermarkets, beverage factories, the cosmetics and sports industry? Only by screwing out the natural needs and making the “target market segment” brand-addict. They do not adapt (too big for that), but shape the customers' minds, not fulfill but generate needs. Evolution, but with negative sign again.

Third error: generations

The means of the evolution are unmerciful, you can see it on any nature TV channel: it kills the loser. This is not too sweet for a human who is in terror of his own death when seeing any destruction. Unfortunately this extreme final solution, politely called natural selection is an inevitable tool of evolution. If the punishment is not strong or general enough, or can be avoided, then all the rules and control is in vain: bargaining upon them becomes part of the adaptation strategies – just take a look at “tax optimization” as we call it politically correctly.

The key problem is still not the penalty, but with the must of death. The deepest law of all living systems is that individuals, independently from their fitness, actions and luck, have a fixed, finite and on the level of that race generally similar lifetime, and their chance of survival constantly decrease to zero as the time goes by.

Death is not a penalty for an error, but the most important rule of the game of life. This prohibits the birth of a “super-monster” that grows a new layer of armor each year, emits more and stronger poison, kills and eats all creatures around it until it remains alone and dies for starving. Death makes all of us to think: what on Earth do I take with me over the death? What is worth collecting, standing for; what can I be proud of even when I have to leave, what makes all my sweet and bitter moments of my life worth living, knowing that it will end?

The world we have created (states, parties, offices, firms, banks, but even the goods, buildings) painfully lacks the existence of inevitable death. What kind of behaviors would it force upon the firms of the world, if after a few decades of operation they are to be destroyed without questions, their “parts” (work yards, expert staff, innovations, headquarters etc.) investigated, cleaned up and reused in other organization? Would there be place for today's hunt for patents, mystifications, immoral actions, hidden pollutions, all covered by the generations of leaders?

You may ask: why on earth would there be economical and political players, why would they work if they know that they will be taken apart in a few years? The answer is simple: in that case they might care a bit more about their declared task: serving the real needs of the human society – and less about market battles and the entertaining the mighty minority.

Perhaps in this way we could have reached by today to provide the common level of comfort that our might and the planet's resources allow for each human being – instead of over-satisfying the dreams of the “solvent caste” hundreds of times by tragically overusing our resources.

Very special exceptions are those fields, where market interests surprisingly fit rationality: for example in the case of the airplanes, where the risk of being worn out is not on the “user side”, but affects the airline company, there is a finite lifetime of each type after which the plane must be withdrawn. Of course our world does not deny itself: these planes go a major repair and keep on flying as whole or as spare parts at less choosy parts of the world, where malfunctions and casualties are not counted that seriously.

Results

With our negative (crime-penalty based) regulations we build an approach that being civilized is something against the nature: the core idea of capitalism is the individual attacking and competing with each other by their natural instincts, and we have to be restrained by rules not to harm each other or the community. On the other hand, socialism assumed – also mistakenly – that the desire of forming a community is always stronger than the individual need.

Socialism seems to have failed globally, and the believers of capitalism conclude that they are right – but the fact that we win a fight does not prove that we are right, just that among the given circumstances and in that moment we were stronger. The current processes (global credit crisis and emerging China) shows that the fall of capitalist thinking is standing at the door. China learned the lesson, did not give up the strict organization of the society, does not allow its own community to transform to a homogeneous mass of competing individuals – and it is in “winning position”.

Today we are used to the sign on many products: “Made in China”, but what does it mean? It says that China is at the front of the row, they are those who work, who transform the raw materials to products that we buy; they do the real, value creating part of production. We, in the Western countries just sell and sue as the main activity, that turns the money around but does not produce any value – in fact money silently and continuously flows out of our system towards East. This process could be hidden by the banks for a while that constantly “created money” (this is what they are for, this is what the stock market wants from them; if their competitors do this better, they fall) and sustained the illusion that the center of the world is still the “advanced West”. Today this scenery collapses and the truth becomes evident: the center of the world, the greatest power is that of work, the creation of values. If we play it away following our short term interests, others will pick up and use it.

Consequences

The core resource of human society is in fact my lifetime (traded for money today), which is literally the only “incoming value” of the system. If you like, the “plants” of social organizations are the individuals, the prime energy source that produces social values from lifetime and the environmental resources. All the other systems' core function is to use the products of these “plants” in order to increase the fertility and comfort of the plants, there is no reason to do any harm to them. If we apply the laws of evolution to today's civilization not only for searching for excuses, we can derive only one consequence: the system that we created far overuses and poisons its own food source, dooms itself to a catastrophic collapse.

Errors: searching and intervention

We try to escape from knowing the vulnerability and inevitable finiteness of our existence by trying to do the things “well”, with no errors... By choosing this unreachable aim we just make the truly fatal error affecting our environment and ourselves: we lose the ability of self control, precisely: the intention of an objective self check.

Examining the question, we see that “error” is a negative category. It is so bad to feel that I have made a mistake – for example in a human relation I have built a false image about the other, different from what she actually is. The next step of the speculation is blaming the other: she surely lied to me; and self pit: how much I have sacrificed for her...

The negative idea circles connected to the finding of such errors result bad feeling and disturbance, which is a negative feedback to the brain: this state must be avoided! Note that the brain can be programmed by feelings, and it changes its own structure and processes all the time; in fact it is not a logical reasoning machine but a constantly adapting system, and we ourselves control this adaptation!

For example it invests huge efforts into that the actions resulting survival, like a successful escape, or the actions connected to sustaining the race (from courting to the orgasm), in spite of tiredness, pain and wounds must be integrated into the mind as positive patterns, that's why it had invented an internal soothing and cheering mechanism. Unfortunately there is no way to connect this system on biological level to finding our thinking errors; from this viewpoint it is no wonder that religions and mythologies deal so much with thinking errors, their handling and forgiving. They give a social, spiritual frame to facing with the errors that we make, acknowledge them and accept ourselves with those errors and their consequences.

Community level

An error is a complex process that can be summarized like this: sub-optimal use of resources, when the invested goods, contrary to the presumptions could not create the hoped gain, or the consequential damages exceeded the planned level (if the latter was “unexpected” then it is an error in planning). Its cause can be a false or inappropriate preliminary analysis of the circumstances, inadequate aims and the resulted erroneous actions.

The “error” is not a penalty from God, neither an unnatural process that can be cured by finding and blaming someone. *The error actually is an inaccurate adaptation*, it can appear by the greater chance as we are connected to the greater systems, but there is no way to fully exclude them even in the most closed scenarios. The question is not “how many errors happen”, and maybe not even “how serious they are”, but: how much the system is prepared for errors, how efficient it is in detecting and handling them.

In point of the effect it is critical how fast the error can be detected, is there a predefined procedure to correct it and reduce the consequences, or shortly: do we spend adequate efforts on such things along the planning that will hopefully be totally useless? It is also a question what actions follow the detection of the error in the actual case, and how we try to decrease the chance for the same error to happen again. Take a look at these points in increasing importance order (which is the reverse of the above list).

What do we consider error today?

The above definition sounds absolutely nice , but totally void in our current world. Today the evaluation system does not care about resources, natural or human values, the only valid feedback comes from the financial route.

You can quote that we have rules; but punishments like a fine for environment pollution or for offense of regulations are just another items in the balance of power and budget, they don't fundamentally affect the decisions but just modify them according to the chances, increase the costs and risks.

Error today obviously and exclusively means a failure resulting financial loss, which decrease the place, the “chance of survival” of the actor in the market competition. This is the only unforgivable act; the interests of the community, sparing resources or simply the rationality is considered only if the connected costs will make their revenue. (This makes a washing powder or a car tire “green”: the firm hopes to cover its investments by the plus half percent “called” customers. If they don't come, the environment protection is a failure and must be stopped.)

From the financial viewpoint efficient production means that the greatest ratio of the costs is spent on creating the income-making product, and the smallest portion goes to not-profitable actions (like social issues, waste management, etc.) This way leads from glass bottles to aluminum cans: although the latter is more expensive and means constant pollution, the non profitable cost of bottle recollection is gone. The absolute target is the mandatory minimum, all extra cost is an error.

Theoretically the state is in charge of setting rules that force the production and transportation companies on its territory to spend adequate part of their income to sustain the environment and local human society. Unfortunately these rules would mean a drawback in the international competition, and this would result that the firms go away or bankrupt – consequentially it is an error to make such rules. In fact there is an actual race among the countries in how much they can “sell to their citizens” the destruction of their own environment, or how much they can “externalize” it, that is make their companies to do the damage in other states' lands.

A state could defend its companies that are handicapped by its own rules, by reserving its local markets for them, but this is against the free trade agreements – this threatens with serious political and financial consequences, so it would be an erroneous decision again.

The multinational trade and production companies have the greatest financial might ensures in this way that they can freely search for the place on the planet that is the least sensitive to the environmental damages, the right of health and future of the local people; and by the costs minimized in this way and using global transportation (and thus putting the real costs of depleting the resources and polluting the environment away to the next generations) they can gain the maximum profit and beat any competition.

So the circle is closed: the only evaluation of these multinational companies is the stock market, that only favors the current and the short term planned profit and lets only the best firms survive, the rest is eaten up by them. This is not a malice or has “lack of responsibility” – *this is the perfect operation of the global financial system.*

Is error bad at all?

If we consider the whole community it doubtlessly is, in each and every case because we used the finite resources of the planet in a wrong way, damaged our closed global environment. But in contrast of this, if we examine the error in the current competitive model, the picture is ambiguous: *to me only my own errors are bad.* Furthermore: an error made by my competitor is my advantage, *that error is good!*

This absurd approach is materialized in the trademarks and patents of today's world, and the contest around them, that makes a legal framework of giving me right to hide my knowledge away from someone doing similar things that I, force them to sub-optimal resource usage. Shortly: the society supports market actors to force each other to make errors, to do damage to the global community.

Reactions

Consequentially, there is no guarantee at all that a detected error that is clearly harmful to the community surely results an adequate reaction with proper competence – but the opposite! The inventor considers the better solution as his own “intellectual property” and protects it by patents that ensures the competitive advantage from the more efficient solution. The inventor wants to manage the better solution in a way that prevents its competitors using it in a way that they can work off their handicap at all. And those who can't buy pay for the new technology should bankrupt and their customers should buy the inventor's products directly.

It may seem more optimal to have one single manufacturer owning all the patents of a certain field and make that product with the best efficiency? Far from that, because from that moment nothing drives that manufacturer to waste further resources on research and investments. Furthermore, if it finds new results on those resources then it has to invest even more resources into modifying the production methods to apply that new invention. This is so real that the current, competing market actors rather keep the status quo and do not take big steps, because a mostly “settled market” with a moderate competition on the surface is much better than a completely new situation with new actors, big investments; and if that really makes the industry more efficient and finally reduce the costs on the “customer side”, that would lead to totally unpredictable results.

Shortly: procedures that are truly erroneous considering the interests of the whole community are not surely changed even after detecting this fact because starting the change is a huge error from the financial point of view.

Pro-actions, prevention

The same question is here again: what is error? The exclusively financial evaluation predestines that the market planning of the procedures are very precise (surveying the target consumers, marketing strategies, tendering the suppliers, use state donations, “tax optimizations”). From the other side (nature protection, social effects) the company is limited by the current regulations. Those barriers with the proper lobbying forces can be “bleached” (a good example is the story Hungarian waste management laws – or rather the absence of any real power). The current rules can be further soften on the control side (authority audits, “invisible” waste). The point is: *the error is not the actual environment pollution, but the proven breach of the limits*; there is a huge “gray land” between them where market advantage is at the mandatory minimum.

The planning resources are distributed according to this: the financial plans are critical because a failure there hits back instantly threatening the life of the company. Next round is for keeping the rules and limits (where the costs of ecological and social sustainability compete with the transportation costs of less “choosy”, but far distant countries). Only then come the true principles of sustainability: sparing resources for unforeseen technical problems, optimizing the circulation of materials: sustainable use of local resources, reusing side-products instead of sending away as waste, etc. Ignoring these principles are serious errors considering the long term interests of the community, but financially even planning for them is a waste of resources, not to mention the realization.

Moderating the effects

Errors appear along any actions: materials get tired, people lose the concentration for a moment, extreme environmental conditions may happen, energy consumption can grow suddenly. The effects of the error depends on how “prepared” is the system for their appearance at any locations, which needs a conscious over-planning. Using materials and structures that can cope with multiple times of the maximum load. Ensure several people to be there at the critical points at the same time, all the time in order to detect any error as soon as possible, and that the exhausted person can pass on his work to someone else. Implement transportation structures where the parts can take over the work of other parts (supply networks); oversize them multiple times by will, and create reserves.

From the financial point of view, the listed aspects are total money pits: actually multiply the costs just in order to prepare for events with minimal chance. Not to mention the over-planning of products, which first makes them more expensive, so the manufacturer loses market share, and second: that product is durable (or it may even be repaired easily, outside the company for God's sake!) so it reduces the demand in the future!

A thoughtful market player can never ever do such things by its own will, so we return to the regulations again that is a competitive handicap, thus the optimal level is reaching the minimal requirements at the lowest cost. The transformation of the Hungarian health care system, or the privatized energy provider companies are good examples for this.

In the first case we badly need doctors playing basketball in he backyard, nurses having their coffee, empty beds, because now we have capacity for a natural disaster or a mass catastrophe on paper only; but the survival chance in an accident today is heavily affected by how many other people got into critical stage at the same time. The current control system can't measure this. The power company calmly blames the bad weather and small staff for people stay without electricity for days because the damage is not on the company's side – contrary to the wages of those fired people who could fix the service in time.

Shortly: this system can't guarantee that the actors reserve adequate resources for moderating the effects of the errors. In fact it is just the opposite: as the “needless” resource is an immediate wastage, and the costs of a possible serious error can be “externalized”; even in worst case it can be handled after a long litigation, with moderate compensations and “punishing the responsible people”. So the aim is to minimize the reserves – and with this, let the effects of the errors hit the “consumers”, or in the case of pollution, the next generation directly.

(I have written this years before the Hungarian red mud disaster, which is a perfect demonstration!)

Counter-action methodologies

It is a critical condition for detecting, examining and moderating the consequences to have a prepared and coordinated the team, have the adequate tools for analysis and troubleshooting, have all the needed information at the moment. Without these conditions panic can break out, without proper organization, knowledge and tools a simple error may end in a disaster.

It is extremely important to have previous experiences and solutions, well prepared patterns that are already analyzed and practiced by all the members of the team and know their roles; in this way there is a much greater chance for success contrary to a chaos where each participant try to find the best actions. This perfectly fits from medical surgery, fire fighting, flood controlling and emergency management.

Unfortunately this approach is used only where fighting with the error is a direct and clear must and the actors are interested in a successful intervention – this means financially: to defend own machinery, decrease the length of the service lost period, and to follow the rules. On the other hand, if the errors may stay hidden because of the unclear definitions, there is no motivation to prepare for them on this level. Furthermore, because of the market competition:

- actors are directly interested in the intervention failures of their competitors;
- it is a competitive handicap if an error turns out;
- the total share of information breaks “industrial secrets”.

Furthermore, if an actor can't avoid some preparations, they are interested in having their own, local solutions because it can be financed by the consumer (or from tender moneys); so we don't have generic emergency management methods, no modular patterns that would allow the creation of unified management methodologies for whole industries.

In short: the cost of any error intervention planning is on the company, so they are prepared in the minimal acceptable level, the top priority is on avoiding internal damages, efforts are made on fields where serious compensations threat. The aim is minimizing the chance of financial loss; when the intervention is more expensive than a probable compensation, a financial error is to choose the first. Within the current system there is no chance for creating common modular intervention methods, where costs would be shared, experiences and skills could be reused.

Detection

The same question again: what do we consider error? From financial viewpoint it is easy to define: a decrease in the income, in the profit, the fall of the stock rates is “wrong”, this must be caused by an error (because the anticipated “normal” state is the opposite), it has to be corrected. This is a quite simple model and enough for the survival today. It is very important to monitor the trends because any lack of control hits back immediately, it is worth to spend a lot of efforts to check the financial conditions so that we can react to any change faster than the competition.

This is much more complex if we want to sustain, and if possible, improve our working environment: the ecological and social system. In this written form it looks very utopian, although all the marketing speeches of today's experts end somewhere here: the world gets better and better because of the progress even if we don't feel this way... “those nasty banks”, “that naughty crisis”...

In practice, the total preliminary survey of all the affected environmental measures and social processes, the constant monitoring, cleaning from external impacts and thorough analysis is a huge task without any revenue to the company. States and local governments neither has the resources, because they should finally collect the costs from the companies through various taxes. Furthermore, if any change is detected, the current processes would have to be modified to adapt, that means extra costs again.

The problem here is that both governments and market actors are interested in “not detecting” the ecological or social (means: fundamentally sustainability affecting) errors, because managing them would need huge financial efforts without immediate revenue. It is much better to externalize the consequences from the system and push them to a lower level (the state tasks to the local governments, the structural problems of the health care system to the hospitals, the energy costs of the badly insulated buildings to the home owners, etc...). The lower level mostly and partly manage the problems by some local creativity (but of course this is much less effective than fixing the system level errors), the rest can be considered as social problems and handled by financial aids.

The root cause

The term “error” always has a negative taste, in our world it is a “bad thing”, but if we look at it a bit closer, this association makes no sense. The error in fact is an inadequate adaptation to the current conditions, which results non-optimal use of the resources, not reaching the aims and the appearance of unanticipated side effects.

Our world is huge, immensely complex whole in an ever changing balance of totally interconnected subsystems, which we simply can't understand and know in its full depth. Since the invention of the chaos theory we exactly know that if we would have all the information of all the smallest points of the whole system, the smallest measurement, calculation, rounding or storing inaccuracy may result in an undue difference between the modeled and the actual behavior. In spite of all this we can do nothing else: we have to plan, decide and work based on the very limited amount of information and knowledge that we have. This means errors are predestined and inevitable: we always make mistakes if we do anything, because we don't know enough about the environment.

The error is not born when it turns out. An environmental disaster because of a huge oil spill is not born when the tanker wrecks, but much earlier: when the energy thirst driven by artificial needs forces enormous amounts of crude oil to travel around the planet, when we don't have enough reserve in the system to safely delay the transport because of the weather conditions, when the safety methods of the transportation system are inadequate, when there are no well prepared, immediately applicable emergency management teams and knowledge.

The error cases always happen because of specific actors, processes and equipments; identifying, impeaching and replacing them immediately create battles of mights and the process is hardly ever truly objective. Furthermore this is far from enough: the analysis of the whole system that turned the weakness of the actors to a disaster is mostly missing. When it is done, it often misses the point, they modify the aims and control methods of the system instead of searching for the root causes. The “role” that enables, invokes the error stays, only the actor is replaced; the scenery changes but not the motivations, the actual error event is locked out but the system failure survives.

On the other hand, each detected and analyzed error leads to a deeper knowledge of not the system only, but (and this is more important): about ourselves, our analysis and planning abilities, motivations that resulted the false interpretation of the information, wrong decisions and actions. If we handle our errors properly, they are the best – or we can say: the only – tools to come to know the world and ourselves. Unfortunately we handle the errors just the opposite way in all sections of the troubleshooting, so it is no wonder that our image of both the world and ourselves got so very far from the reality. But this is still better than doing the ultimate error: to stop all actions because of the fear of making errors, and so excluding the chance to finally learn from them sometime.

Until this point, I have touched two major topics. In the Phenomena section I intended to prove that we unstoppably run towards a hard wall, although we try not to recognize it with all our power; but the wall is there and we really pay badly if we hit it.

With exploring the causes I wished to clarify that our race-level ill behavior is based on our personal, inevitable conflicts, can be considered reasonable, so there is no need to search for any external obstructive factor or hunt for dark global conspiracies (although there surely are some of them), or blaming a kind of transcendental bad guy. Those things that we have to cope with as a biological creatures with the ability of thinking is far enough to cause problems, especially now, when we became a global race that can be controlled homogeneously (translated: by global money) by small interest groups from any distance and in arbitrary measures.

We rush on a finite track with ever increasing speed, looking down to see the shortest distance ahead, hanging cramped on the rules that we are taught, the ground; we can't stumble because that hurts very badly – yes, we have fallen many times, but never at this speed. It seems that we can't stop before the end of the track even if we pull all the breaks; we can't turn away because we only would get sooner to the totally unknown area, not at the end of the track but at the side.

...

I wonder what did the Wright brothers feel when in that crackling shaky gadget they far exceeded the speed that could lead to a serious, maybe fatal accident, when they were running out of the marked path, and were unable either to turn away or slow down? The pilot was left alone but with the faith that he may succeed to do something that never happened before – or may die with knowing that even the experiment worthed it.

I have chosen the faith that today's world, this state is “good” and usable for something; I want to believe that sitting in this shattered, clattering and smoking wreck, hanging on the seat, I don't just imagine, hope, wish, but really hear the voice:

“Ladies and gentlemen, fasten the belts, hang on tight – now we start to fly!”

The real role of the crisis factors

In the upcoming section I pick some of those thoughts that are responsible for the majority of the frustrations that flood us and manifest in this world. The selection is rather subjective and naturally I could have chosen others as well; the consequences are personal and do not surely contain an “absolute truth”. My intention is only to demonstrate that the game of this world and our life have basic laws that are just as annoying as the parental denials are for a curious child. However, in spite of any anger the best for all is to accept the laws and their consequences upon us, and search for happiness within the borders marked by them. To achieve this goal, we need a kind of “reverse thinking”.

When analyzing a specific situation, I use my mind in two ways. First, I want to understand the processes and intentions in my environment – in this I try to be precise and objective, try to anticipate the possible actions; I think about what the others should do differently. Second, I try to find explanations or excuses for my own actions and thoughts, I try to avoid as much as the circumstances allow to derive consequences upon myself that would point out errors in my own thinking and drive me to change. This is the natural protection of the stability of my thinking, confidence and self recognition; so this is a totally natural behavior.

“Give me a fulcrum, and I shall move the world!” - said Archimedes, and we badly need such a point to change our minds, and so the world around us can change too. The fulcrum must reside outside of the system, a firm foundation that needs no explanation, justification or support: my faith in myself. This of course may come from a religion (Jesus lives in a Christian, a Jew is a member of the chosen nation, a Buddhist has Buddha-nature), but that is not necessary – the point is that it must be a personal true experience: although my existence is temporal, but can be significant and beneficial to others, I can become part of big processes way beyond my fragility.

If I can switch my mind to this way, protecting my current thinking structures become futile: it is not a problem anymore that today I have thoughts that were alien to me yesterday, while I find my yesterday ideas strange. The change of my personality is no more a pain and loss, but I can enjoy the progress and can believe in the value of the transformation – for the latter it is quite important that this transformation should be based on a positive view of the world...

Only this approach allows reverse thinking. I can't change the circumstances, they are determined by the external actors and the fundamental laws of the world: I am mortal, vulnerable, and “people” are not so much interested in what and how they should behave, and why. The only being in this whole world, whose actions, thoughts and changes I am hundred percent responsible, and have the ability to influence them also – is myself. Consequentially: to search for explanations, excuses and acceptance is worth only *for the world and the actions of people around me*; while analyzing and finding points to change is more beneficial *inside myself*. Following the conclusions my thinking may change, the intention of understanding may make me more open to the events and signs in my neighborhood, I can draw lessons from them.

In the following part I will give samples to this kind of reversed thinking, that were important to me and indicated changes within me. This list can be continued according to your interests, knowledge and experiences. Remember: it is not dead true that there is an explanation, reason, or good will behind the events of the world, and my consequences are also not certainly true – but in spite of all this, if this adopting approach starts positive processes inside, why not to play with these ideas?

Life, death, change

Our biological and physical existence is based on a paradox. One of the fundamental laws of physics is the law of entropy, simplified it states that all processes move towards the chaos, complex structures slowly dissolve and turn into a more or less homogeneous, unordered mass. A typical example is a building left alone, that slowly loses its ordered structure and falls into decay.

The history of biology seems to conflict with this, it shows the progress from homogeneous, slightly ordered organisms to the current very complex creatures, among those to us, humans. This conflict however exists only in a shallow analysis. Looking closer we see that biology loses all the battles: each and every creature is determined to die according to the law of physics, without a single exception. On the other hand, all the creatures get some (in physics, a very small amount of) time in which they can reproduce themselves, those will die also like their parent, but get a little bit of time again and again. The constant devastation also gives the only way for progress: the “better” gets a little more time, a little more space for reproduction, so increases the ratio of the more advanced entities.

The same applies to us humans, who tend to think of ourselves as unique, unrepeatable entities: our existence is temporal and very short, our death is determined inevitable must. The key of our progress is the constant appearance of deviations, “errors” in various measures and combinations; fighting against or hiding them is pointless, but it is necessary to have a total, objective control based on true values that favors the proper, socially beneficial patterns and thus guarantees the positive evolution of the community, the public thinking.

Our existence today is far more affected by the social environment and our position in it, than biological and physical conditions and features. Either we get to extreme physical conditions (cold, warm, dry etc.) or our biological attributes differ from the average (size, power, speed, or even body irregularities, illness, permanent damages), these factors affect our live quality, predictable lifetime and reproduction chances the less as the higher our social position is or have the more money manifesting this rank.

Unfortunately the social structures (of course now I talk about the “advanced world”) are also built by us, so it essentially embodies our riot against the laws of biology and physics: we want to create “eternal”, or at least “stable”, unchanging structures, be that a building, tool, state organization, company or philosophical idea. We build our own fears of mortality into these structures, expect the stability from them that we search for because of the fundamental laws of our life. This makes the “created world” conflict with the “real world” in its fundamental laws, represents opposite values, fights against and destroys the nature – and ourselves as well, because although we deny our fundamental laws, they will not be less true on us.

Reversing the previous statement: we have created a civilization that embodies our inner conflicts and so it destroys both our natural environment and our souls. This can only be avoided by creating new fundamental laws to the global human community that fit to the laws of physics and biology (which are independent from, and absolutely apply to all of us). This includes that those social laws stand above the social system just like the laws of physics and biology are superior to all the creatures. Of course there have been experiments to create absolute superior social structures, from total dictatorships to state level official religions, but those could not touch the key questions; this new system can only be created by a human community that has a totally different mindset, after it has realized and accepted the fundamental laws of its own existence.

Money – the global value transporter

Money is the value transporter of our world, criticizing it is one of the key topics of this analysis; the cause of the problem is its globality and the fact that we, its creators and users have not grown up to this aspect. Money is global from three viewpoints: the location, the seller and the buyer.

It is geologically global, because I can go anywhere, “money”, the product exchange tool without any inherent value is there in (almost) all communities; and anywhere within the “developed world” it can be used. It is “seller global”, (almost) anything from bread rolls through silence to honor there can be a price for which we are ready to sell it. “Buyer global”, with a proper offer we can get (almost) anything. The exceptions in the list show that certain circumstances, more precisely a specific mentality in some situations can limit this “the whole world is for sale” statement, but this neither has any ultimate power, with even more money all resistance can be broken, barriers (rules and people) can be avoided or moved.

This globality alone is not a problem, but the good result of a long evolution, and allows wording and solving global tasks. Geological globality allows to use huge resources (almost) anywhere on the planet; so we can build an observatory in the middle of a jungle or the top of a mountain – free from the fact that the needed resources are not available in that area, and the observatory does not make any local benefit there; but the global community wants, and has the resources to build it.

Buyer globality allows the instant access to the needed resources, without having to fulfill the actual needs of their providers. In the old tale of the little rooster needs water, the well wants a girdle, the girl want a mirror, ... and while the rooster runs back on this chain of needs and gets the water, the chicken chokes. How much easier it is to say: “Well, give me water for a dollar, and buy your girdle or whatever on it...”

The seller globality results that any service, product, whatever can be sold; this allows a sort of “basic research”: to realize an idea before the need appears for it, as you can find a buyer for that later on. This applies to a large portion of the world around us: the tools and services for what you could hardly find anyone interested in a hundred years ago, are natural, more or less vital parts of our life today.

These features combined gives a great freedom to mankind: allow huge, true global access and concentration of resources – or the opposite: spreading the product on the whole planet; the progress is not limited by the actual demand and supply balance, thousands of new approaches can compete for reveal the future needs and fulfill them. We can thank them for the unbelievable development of the last centuries and even more the last decades (as money conquered more and more areas).

The problem is with the handling of the might of money, or rather the inability to do it right. All that I have shown in the Phenomena section are just consequences of the listed aspects of globality: the careless and unlimited pollution, ruining social structures, locking people up in a dream world of artificial needs. Furthermore our relationship with money engraves interest and compound interest into the system, thus the must of exponential growth. This could work in a system of a “conquerable, undiscovered” planet and enslaveable neighbors, but cannot be applied by a race that wants to live on a limited sustaining system of a whole planet, without wars.

Several “domestication” experiments were made on money, but they all have failed, resulting this world that we have today. The “One Ring” can't be owned, changed or destroyed, because it is not just another entity in our world, but the part of our common thinking and language.

Abilities and disabilities

We arrive to this world with different abilities, this is like finding a big rucksack at the door when we leave for the ride with our names on it. The way is long, we have to make decisions in every moment, and the way really worths to choose sometimes depends on the content of the sack .

It is very important to get familiar with it, to reveal exactly what tools lurk in it, because if we know it, we can quite clearly see that five percent of all the chances in front of us in a given moment, that we are truly well prepared for.

There is only one more important thing than this: to know what is *not there* in the bag. If we know this, we can exclude without thinking a serious majority of the seemingly possible choices, say eighty percent. Those ways may look nice, we could dream of getting to their ends and look proudly at ourselves. Alas, in fact we have a very little chance to play that game among those competitors who have much better abilities for that path; and if finally, and after cruel fights we reach the so much desired aim, it may turn out that it is none of our business, but we can't even throw it away then. This can be a career, a position, a spouse – anything.

Therefore for rational thinkers, failures have very high values, especially those that they know they went at it hard, have spared no efforts to use as an excuse later, but still failed, and could even see that the opponent did not have to fight too hard. This makes yet another step towards to be able to ignore another fraction of that eighty percent of possible ways that are not for them.

Truly faithful people are confident that there surely is a place, a task in the world that perfectly fit to their abilities. They respect the might that created that place, and left precisely the needed content in that sack at the door with their names. They are also grateful for the trust, because there was no exact map in the sack to lead to the target, but the might left to their free will, understanding and maturity to find the way. They have received the respect as a free entity, and work with all of their powers to deserve it.

Face the facts: the glass is not “half full or empty” for any of us, actually *there is hardly anything in it*, and many times we feel it empty. Among the billions of people with whom we live in this world at the same time, there are so many physical, spiritual, financial or social potentials distributed, many of those we would like to have but can never get. Those chances are not ours, neither the tasks that those people should do by using them wisely. On the other hand, if we recognize that tiny talent that we have, and accept that plenty that we don't have, we start feeling the direction that we are the best to follow. We start feeling the attraction of a task, a role, an image, a lifestyle, a partner, a place – later on when looking back it seems that all the steps, experiences and talents were just magically organized in order to make the place, time and people meet each other.

Tasks

From the biological point of view, all living creatures have these tasks encoded: “stay alive” and “reproduce”. For plants this is built into their biological structure: the seed starts to grow when receives enough humidity, grows its root downwards to the soil, stem and leaves upwards to the light; then by using the absorbed raw materials from the soil and the energy from the Sun it grows and produces seeds again. Animals that have the ability of free movement are driven by the mechanism of pain to protect their bodies; the cycles of the needs and their fulfillment to their individual survival.

Creatures having advanced brain, that are not limited to play the encoded programs but can learn and communicate, all have more sophisticated community mechanisms: organized hunting, area protection, baby care. The appearance and development of these tasks can be considered as the evolution of the community, with the same selection methods: a wrong solution (ambiguous signals, less effective behavior) leads to the exclusion of its owner, or if it prevails, it becomes the competitive handicap for the whole group, the member count decreases and the group gets crowded out of the territory; while patterns that allow more efficiency (good warning signs, better task distribution) win in long term.

At this point the key factor is still the individual selection: entities in organized groups are more efficient than alone; the members of a group with more efficient organization patterns have a greater chance for survival and reproduction. The next development leap is the appearance of the “identity” of the group, which starts to act as a control agent above the members. From this point the entities define themselves as members of that group, and formulate group level needs superior to their own ones. This is when they do not learn how to make tools or weapons from each other, but select the adequate amount of “craftsmen” who should fulfill this need of the group. It has the same importance that the group must “select out” those who do not respect the community order by sending off or even killing them.

This community defines tasks and roles, associate members to them, invents means to collect, keep and pass on the valuable experiences of the members – so steps to a higher level again. At this point, similarly to the strange coexistence of biology and physics, the group survives the death of its members, and sustains itself by teaching the new members; their differences and the errors in the teaching provide the randomness required for the evolution, while keeping the common value and habit order very strictly acts as the selective force.

So the community generated tasks and roles are in fact the key to the survival and progress of the community, both the cause and the result of it. They allow that the group can ensure higher safety to the members than living and fulfilling all their needs alone; furthermore by the superior organization and tasks it comforts the members against their mortality.

Considering today's human being as the result of this community evolution, it is a valid assumption that in our thinking and basic behavior patterns we were selected to do community tasks, to need group level feedback and to adapt to them. No wonder that we feel good if we can help our fellows or any other creature, that we seek for being together with others; only a few people want long solitude and most of even them consider it as a challenge and not as a natural state. On the other side, community always appear as the source of roles and tasks, and evaluates their execution. So finally, satisfied people are active, useful and respected members of their beloved groups who get challenging tasks that fit for their abilities, and they solve them with the help and for the benefit of their partners.

Now we reach our current system standing upside down. Money, the ultimate value measurement emphasizes the rewards against the tasks. The system managers, creators of the tasks do not see the real need of the community anymore; researches and surveys do not worth much, and when sometimes they reveal something, consequences reach far beyond the target problem, or can be opposite to the managers interests. On the contrary, the needs and interests of the “fulfiller applicants” are very precise (and many times are supported by background deals) but their real aim is not to do the task but to get the reward, the work is actually a burden. Finally, for the people actually working on something is not clear at all what kind of community they work for, is there a real need at all behind their activity, and get feedback only from their employers, which many times are far from the evaluation of the “served” community.

No wonder that the common approach, respect for the tasks are very far from the relevant role that they do have in the community and human civilization; so they appear for us also not as a honor, a chance to learn and prove, but a burden. The joy of solving an exercise in school is replaced by the marks, later in life the money given for it.

The inevitable result is a more and more shallow and aimless life that on higher level moves towards consumption and entertainment, on lower levels turns to stupidity and aggression, both for individuals and communities.

Ownership

In order to keep up our existence, health, good conditions and to do our community tasks we all need tools, things, services. Some of them belong to us personally (like our clothes, home, household utensils, car etc.); the second part is not ours but available anytime and can be reached in a regular way (food, water, energy); the third part belongs to someone else but we get access to them (like equipments and services at our workplaces).

To step back further: I myself, as an entity who distinguishes oneself from “anyone else”, have the ability to think, and have a human body: they are mine, I possess them privately – that is what I would say about them in the regular way. However this alone is not true, because without the ability to think I would not be able to distinguish myself from the others, would not be a human being; my existence and comfort depends on the state of my body and its needs – without them I would not exist, I depend on them, they affect my thoughts and actions: the truth is not only that I have them, but I also belong to them. *Ownership is a mutual, back and forth connection.*

What makes me possess what I have? It is to *master that*: I know its power and weakness, recognize the potentials and limitations that it provides. For example: I can have a carving knife – but to possess it I need the required power in my hands, experience, a place where I can safely use it, materials that I can carve with it; adequate knowledge and tools to keep it in good conditions; and tasks to solve with it. Beyond all this, as a member of a community I also have to consider how much resources must be used to get all these conditions and knowledge; and what abilities I have to use this tool. Perhaps it is totally pointless for me to take the whole thing up because my abilities much better fit to other things and it is the best for all if this knife, and the conditions of its possession goes to someone more ready for it, while I will get something else.

Even my own ability to think becomes something that I possess only when I recognize my own weaknesses, desires, when I become able to concentrate for the required length and ways, and also can relax, regenerate and feed my thinking with positive patterns (without risking it). By this recognition I can find the task that I will happily do all along my life because it always shows something new, and makes me a respected member of my communities (this used to be called “craft”), this makes my mind a respected and well treated, loved tool. The same applies to my body: if I know its needs, powers and weaknesses, spend time to care and develop it and so I become a “good owner”, it will give me a safe feeling that I can trust it, it becomes a good tool for my tasks and I will be able to handle those intentions that do not match my inner rules or the laws of my community. If I don't possess, then I will be possessed by my desires, fears, primordial instincts and sudden ideas; become defenseless against the industry that shepherds the mass of people who have lost the control over their body and mind towards the army of consumer goods, bank loans political storytellers and charlatans feeding on physical and mental illness.

A bit more esoteric kind of ownership is the system of human relationships, but still we use the same words for them, and can understand them in the same way. I have a wife and three sons, and this is not only a grammatical possession, the question is: do I possess them? Do I have the features: love, power, devotion, determination, openness, acceptance that make this “possession” a part of my “crafts”? Because if not, either as a victim or a rebel but I will surely become a prisoner of the husband and father role. Please note that “possessing” here does not mean controlling or conquering the “owned” people, but a harmonic relationship within my abilities and roles. If I possess my wife it does not mean that she can't possess me, but the opposite: the potentials of a harmonic relationship are unfold only if we mutually possess each other, and we share the tasks based on not our individual but common interests.

The same applies to possessions on physical level: that is also a mutual connection between the owner and the owned. Before creating an ownership connection it is well worth to think about how the desired thing will change my life, what conditions I will have to meet, what new relationships it will build – and anyway, will I be a good owner and will it be a good deal for me to build that relationship? Remember, in the case of ownerships there are only two options: possess it or be possessed by it, no other ways.

These are serious forewarnings, it seems that the price of owning is giving up our freedom because of the complex dependency chains; according to this the “most free” people seems to be the wandering hunter-collector communities like the bushmen. These people possess only that amount of personal properties that they can carry constantly for long distances; owning anything is good only if it brings enough benefit to make it worth carrying its size and weight. However, this kind of lack of properties is very far from our image of freedom, because this also makes the members of that group totally vulnerable to the direct environment conditions. To word this another way: bushman communities actually possess their territories, and they accomplish this by getting very thorough knowledge about, and adapting fully to their land. On the other hand, having their minimal amount of properties and their knowledge inherited within the tribe, they can live well on a land where anyone else without constant external sustainment would die in short time.

All the other human communities that lived among less extreme conditions chosen the other way: instead of possessing their territory as it is they changed it by organized agriculture, farming, production based on minerals and transportation. To achieve this, public and private properties are necessary: common and private land, tools, homes, services to each other. After this transition the group can't survive solely on the nature without these properties, but for exchange it breaks free from the total dependency on the territory.

The history demonstrates that the intervening approach is more efficient, or at least can crowd out the adapting tribes, because the latter can't handle the quick changes in the environment (mostly because of the interventions of the former). Furthermore, the intervening communities constantly change, develop, modifies itself at an unbelievable speed compared to natural processes, while the adapters' life is like that of the ants and bees, almost eternal and constant.

We, the global human race live in an intervening, possessing community, and hold successful patterns beyond questions that brought us to where we are. Our weakness is that we don't recognize the fundamental laws of our game, we don't possess them, thus we are possessed by them. This even applies to the possession itself, with special emphasis on “possessing the ability of possessing anything”, that means the ability of personal money accumulation. This latter is unique because it hides the mutuality in possession: you don't have to build a garage for it, don't have to farm it, no skills are needed, no tasks are assigned to having it, you “just have it”.

I don't have to think it over that the money I have collected because of the desire of possessing the chances might mean life, workplace for others, I should support my community by it as a saver; I don't care what actions my bank funds using my money; or care for how much I depend on that bank: if it fails, I will pay the piper. Because of this kind of possession is not materialized in goods, services and tools, it has no high limit, I can always have more, it is never "enough"; the joy it brings does not decrease because of the consequences of the possession (the tenth house, car or beer is not that big joy as the first one). And if you can stop somehow and say that's enough, money turns the other face: the stronger has the greater chance in the race, those who quit and want to stop at a level, have a great chance to fall out forever, get crowded out by the more hungry.

This is the tool that we have chosen to control our relationship to our real possessions, and so – as we are an "intervening, possessing" civilization – our life. We do not measure anymore what are our real needs, what price we pay for them, what dependencies we accept, and how our artificially generated search for freedom leads to the total dependency on the sustaining systems (that live on this, on us).

Cooperation and competition

By observing the processes in the nature we can conclude that creatures are in a constant competition both short and long term. The mass of plants growing nearby fight for the sunlight, the zebra runs a very unequal race for life with the lion, losing means death. Races are in evolutionary contest, and their internal changes, mutations also wrestle for the "territory". The seemingly opposite cooperation, communication, task distribution is characteristic among animals living in groups, but its appearance and development is also the result of the competition: as the more efficiently cooperating group is more viable than its local competitors, then the potentials of that group is bigger, that race or that group with advanced communication can crowd out the rest: the other races or other groups of the same race.

However, the constant wrestling on the surface is in fact the most efficient form of cooperation. The "evaluation system" of biology is very simple: the aim is to build up the greatest amount of biomass in the area from any available energy source. The primary source is the sunlight used by plants. The faster, bigger has advantage, but there is a great battle for the remaining light in the shade. The stored energy in them is reused by the food pyramid of animals; destructing organisms (like fungi) live on each level, processing the dead to raw materials thus "recycle the waste".

From this viewpoint natural competition is nothing but a constant comparison of possible solutions, in which the "currently better" gets a little more chance to survive and prevail. In this way, those that use them as food get more nutrition and reproduction chance (diseases, parasites, symbiotic creatures, predators). On the other hand, although this is a true life and death fight on individual level, but for the territory the winner does not destroy, only plays down the opponents that do not fit so well to the current conditions – those will break out again if the conditions change or the winners population collapses for some reason. Observed for above, this forms a constantly changing system which although can't exclude the chance of a catastrophe but minimizes the global effects of the inevitable race-level population collapses.

The human civilization evolution used the very same competition. The more communicative groups crowded out or assimilated the less advanced ones. Social systems with higher organization levels conquered the sparser ones; the strictly hierarchical and fundamentally multinational organization of the church played a significant and natural role in this game.

The more aggressive systems that can represent and execute higher interests than individuals and local communities naturally suppress them, this makes lordships from villages, then states, then the multinational banks, investment groups, this world controlled by companies.

However, this whole competition was a tool of a superior cooperation that made the human civilization the only global society on planet Earth that we know of. Each player in the process had the motivation of spreading, growing, reproducing, evangelizing encoded in the mindset – those that did not naturally lost against the conquerors, if not had a totally useless territory for them. The more efficient crowded out the less successful, took over the territory, grew more, got more and more land.

The root cause of today's ambiguity is now quite clear: the superior cooperation that gave the background, justification and higher level control, is over. The capitalism that started to collapse in the moment of its victory, which, according to its own self analysis is based on the rules of the free market and competition had to thank its development for that above all competition, all the actors cooperated against the “communist block”. The competition of the two “blocks” were in fact the evolutionary battle for conquering the world between two significantly different social control ideology.

The competitive market took care of the survival of the better; but superior to any interest they had to be better than the “enemy”, this was above the profit maximization. If an actor was not good enough in quality, usefulness or durability, could easily find itself in the role of the “agent of the enemy”, and it would be hard to find any stronger selection factor than this. Yes, an entrepreneur with a proper amount of confidence could try to avoid or bribe the system (in both blocks), but the sword of Damocles hung above the head all the time: a faithful, unbribable, angry clerk, party leader, counsel, ... who could (of course with the active help of the competitors) explore a whole empire, and have it torn apart by the mass of people frightened by the enemy.

So, the development effect of the competition can only be stabilized by a superior cooperation and its laws that act as unavoidable selection factors. In the lack of such superior level, our world started to the current direction, the competition that is controlled only by the monetary profit, which is at the same time very inefficient considering the use of resources, the need, quality and distribution of the products, and the sustainability of its processes. This is why most community forming (political or religious) systems try to generate an image of an enemy almost constantly, which would provide the superior power for control.

Alas, this approach is impassable, it is vital to our civilization that we must talk about the “last global conflict” always in past time, Hiroshima and Nagasaki must be the last nuclear attack forever. Only one kind of weapon is harmless: that never ever appears in the human mind; we can talk about safety only if the human community contains proper patterns to handle all, naturally appearing conflict of interests in a way that is acceptable for all the parties.

The life and death struggle, the constant fight for survival among our otherwise “eternal” companies, banks, state offices have no justifying benefit: the aim of their existence and fight is reached. Our civilization became global and total, in order to survive and develop it has to formulate the aims and laws of a new, higher level cooperation, to act as the superior power above the competitions.

At this current moment it is a bit too easy: we have to define the set of needs that each and every human being has right to, apart from their place and time of birth, as the member of the human race (or rather we should extend this to all living creatures as we share the same territory). We have to reduce sustenance of people in the “advanced” and emerge in the “developing” countries to the same level, and ensure that this does not harm the same right of our children. Sounds utopianism looking from the current mindset – but in fact this is the very first task that a society, that fulfills its territory without the chance of getting more, and considers itself intelligent, must solve: define the laws of fair resource distribution.

This aim creates lots of tasks that need competition among the best ideas and executors. The aim of that competition however is not the survival, the “pride”, or getting power or possessions, but to let the best participants work on the best solutions, and give everyone the tasks that the best fits to their abilities.

Synchronism

The functions and potentials of our civilization were limited until nowadays by a very strong, yet invisible factor: the traveling speed of information. It may be hard to see the importance of this factor, but an example may help here.

Astronomy observes the Universe, researches its phenomena, but talks almost none about the fact that the current state of the Universe has nothing to do with what we see up there. It's not that it looked like that a long time ago – in fact it *never looked like that*. A galaxy covers another, but they have never been behind each other but the closer one along its path (a few million years ago) happened to cross the path of the light coming from the farther (which then had traveled for another millions of years). How the Universe looks like in this very moment we will never know from astronomy, because the speed of the electromagnetic waves (light, radio, X-ray) is simply inadequate for that.

A famous “game of informatics” in physics is Schrödinger's cat: in this experiment we theoretically create a closed box with a cat of which we can't decide if he lives or has died, the chance is 50-50% in every moment. In practice, the cat in the experiment is ourselves. Nothing excludes that the human civilization had ended fifteen thousand years ago, when a collapse of a star (that we may not see because of a dust cloud) created a gamma ray burst that sweeps the life off from most of this planet. This burst travels with the speed of light and has not reached us yet, and we will know nothing about it until it arrives and clears us away.

If we randomly find traces of a civilization with our current equipments, we will only know that a few hundred thousand or million years ago something happened. All our broadcasts can reach anyone in the same time frame – what a chat where partners wait some hundred thousands years for an answer. If there is any kind of intergalactic communication among races, there are only two things we can be sure of: it has nothing to do with what we try today, and: they live in a totally different, synchronized Universe that we (having this light bottle-post only) know nothing about.

Along its (invisibly short when compared to the above) history, even 100 kilometers distance was “the infinity” for the 99% of people: never went that far and had no connection to that distance. Furthermore, all the news that came from that far, always came via a traveler so they were nothing but reliable; beyond the distance that one could walk, even the wonderland could start.

The institutional education, the commonly “image of the truth” created a bit better situation: it could build harmony among the mindsets of people who lived far from, and never saw each other: that was like showing pictures of the distant places. In fact I have never been, and never will be there, but if I want, I can know about the Kilimanjaro mountain, I can know that people explored all the corners of the world, I can read about, or look at drawings and pictures what they have seen there. When they were there. So, at this point the speed of information has not changed much, but at least it is there – like the knowledge of the astronomy about the Universe.

Naturally the progress is lead by military and politics: they need to know reliable news about distant events with the smallest delay. Postilions and agents with homing pigeons appear; those who acts based on the faster and the more reliable information, win. Both in wars and economical battles.

The development is unstoppable, comes the telegraph, telephone, the direct, light-speed connection between two arbitrary locations of the planet which means synchronism in this size: the information travels between the points without human relay, almost instantly and reliably. The internet as it becomes publicly available extends this from the army to politicians, then businesspeople, the media and finally to everyone.

We are in the middle of this transition. Business leaders have taken away the real power from the kings of politics: the global synchronism allows monetary transactions that is the multiplication of the amounts that any state could do. No incidentally: those business people have blown that bubble this huge, that allows an investor today to accumulate more money than a state of even the whole world “worths”. This is an ambiguous statement: from one side it says that those investors are the most powerful entities in this planet, but also that their power worths nothing actually.

For everyday people synchronism means that they struggle for work on single playground with everyone having similar abilities in the world – be an engineer, designer, customer service, factory worker; the winner is who can cheaper produce something that can be forced down the customers' throat. The costs depend on their accepted life conditions: people who accept living in barracks and work for twelve hours, will win. Of course not personally because they will presumably live much shorter than their opponents who live far and among better conditions; and who fall into bad conditions because they get unemployed, and as this is a community phenomenon, the social protection system collapses under them.

Business people, who in theory control the system, synchronism mean that they analyze the economic processes with computer algorithms and struggle for advantages sometimes fractions of seconds in a decision ahead the competition – these decisions are solely based on monetary evaluation, forecast the stock market consequences, all the other aspects are secondary (or rather: invisible). Like the relationship between Pilate and Jesus: the former seems to have the absolute power but totally unable to save Jesus because he can't make a single step against the common will of the mob he in theory controls.

The synchronism, the power of globalization and creating local differences are in the hands of the business leaders. They control “how global” the world should be, how much to keep this unbelievable differences among the regions that give them profit. They stop by patterns, threaten with suits the global circulation of knowledge because this give them profit. They kill the local self sustaining communities, because all the trade, transportation and traveling give them profit. For them, the globalization merely means the continuous transportation of goods and people back and forth.

In the less advanced regions they ensure by dictatorship and censorship that people do not get any information alien to their mindset; the more advanced use the illusion of all-knowing: the global media, the Google, the Wikipedia “knows everything”, but in fact they are just the mirror image of the common average, the mediocrity and totally inadequate for a conscious social self development.

It is so ironic that in the center of the “information society” we find an evaluation (recycling) system that analyzes the internal connection net of the endless global informatics garbage heap: the internet (at least we hope that it is based on the links and not contain weights and denials of investor interests... can such a hope be real?) We, as “global citizens” store our personal relationships and data in “free” global information systems – thus we offer ourselves to be analyzed by marketing or security experts.

Another glimpse out: if there is an alien civilization with the ability of galactic communication, it can even be here on our planet, it can't do anything with us now. As long as our race can't handle this relatively microscopic, planetary synchronism, it is useless to talk about any system bigger than that.

However, synchronism is unstoppable. The more synchronic information we have, the more tension and embarrassment rises on how can we use our natural treasures and human resources so stupidly? How can it happen that such a huge mass of people live today, in this very moment among unacceptable conditions? Why is it good to give weapons to children of the same age as my kids, intoxicate them with drugs and make them shoot each other? The list can continue endlessly...

Now we live in an era that one single voice, word or idea can go anywhere in the world. There is no place for a single good idea in strong-boxes, behind patent and industrial protection. We can formulate global dreams, but they should not manifest in luxury houses, world domination or “unveiling the secrets of the creation of the Universe”, but creating life models that we can and want to share with each and every fellow human. We can build a virtual temple for knowledge that raised us to the current level; and can give true respect to the labor that feeds and sustains us; can finally create harmony between us and our environment.

Klykhor, Golem

When the Tibetan monk, Pema Tense reached the adequate level of spiritual development, his master, Rinpoche Kang gave the task to summon a teaching spirit (Yidam). This is a long process, the pupils have to find the proper place, then create a magical drawing (this is the kylkhor). Then they have to spend months at the kylkhor, constantly concentrating on that suddenly they glimpse the spirit inside the kylkhor. If they succeed, they must continue until they hear its voice, feel its touch and finally make it to leave the frames of the kylkhor and walk freely – at this stage other people may sense the spirit as an existing, real entity. Pema Tense, in an abandoned cave of the Himalaya mountains, by serious efforts of many-many months, mastered each step of the task.

When he showed his results to his master, Rinpoche Kang said to him that he does not need his tuition anymore, because the spirit will take it over. However, although the yidam knew things that he did not, could do things that he could not, a doubt appeared in Pema. He felt that the spirit was summoned by him (so that is not an independent god), it is his own creation, a part of him. His master scolded him and ordered strict meditation exercises to send these profane doubt. In spite of all that, the doubt only got stronger in Pema, so he returned to his master and showed him the problem: he was totally unable to break free from the idea that the yidam is not real. “Don't you see it? Don't you hear it?? Isn't it just as real to you as the Himalaya???” – asked the master. “Yes, I do.” – answered Pema –, “but I am still convinced that it is only the product of my mind.” – “Well, then you finally got the lesson.” – said the master.

According to the Jewish Kabbalah, a properly trained rabbi can sculpt a human figure from clay, than he can make it alive by writing the Hebrew “truth” word on the forehead, he can stop it by clearing away the first letter because then it means “death”. The invulnerable, almighty golem that knows no pain or fear will serve its master who should be careful, because it can't talk, has no mind or soul therefore it executes all the orders word by word without thinking, and furthermore the longer it exists the harder it can be controlled. It is also a rule that it can't be alive on Sabbath, the day of rest sacred to God. The legend of Rabbi Loew of Prague forgot this one, and his golem that he created to protect the Jewish part of the city against the violent attacks, started to berserk and ruined the half of the city until he could stop it.

These stories hold important lessons both about the might and the vulnerability of human creativity. Today we mostly live in a world that we ourselves create. Most of our time is spent on thoughts related not to the real (food, drink, environment, people), but the artificial world (goods, politics, economy, career, entertainment). This world acts like an artificial, almighty, independent entity, insensible to pain, fears of nothing. In fact it is build of us, our individual pain, suffer and fall happens inside the body of the golem, but it simply replaces us to our competitors waiting for our place without any problem.

The problem is just the same: we did not follow the rules of making a golem. We did not consider that it executes the orders word by word, has no “soul” to take care for the consequences, long term effects or the effects on the poor. If we say to him that “the human is the highest value” and “be efficient”, then the golem replaces the local “expensive” people to the mass of distant faceless slaves: uses the minimum of the too valuable resource. The golem is a tool that has to be used; it is nonsense to blame it for the results or use “economical laws” as excuses.

We left it alive on the day of Sabbath. In a profane form: God ordered us to spend every seventh day with looking at what we have done the past six days, but do not do this in the familiar environment of actions but in front of Him: an absolute, almighty and all-knowing external judge, knowing all our responsibility, without excuses. This time is sacred to the personal meeting among us and God – the golem, the servant made by people must have no voice in it, its live must be suspended. We have broken this rule, there is no regular facing to the consequences of our action and responsibility; thus this mighty creature of ours, the golem started to berserk. It ruins our city – our natural environment, and harms us too.

We have created the golem by shaping a human from clay: we modeled in our system our mindset the life, the evolution, civilization, and then wrote the word “truth” upon its forehead. We consider as truth the monetary “laws”, the rules of economy, we think the golem lives and totally forgot that every seven days we should clear this word from its forehead, and should turn to our internal, moral laws instead of that servant; we forgot that we are superior to that golem. This made the golem the less controllable, because its masters, we ourselves do not trust our power above it, we rather hide behind lies from the responsibility.

The golem can be stopped by clearing the first letter of the word “truth”, the aleph (A, alpha, the first letter, the sign of the beginning, birth, creation); the rest of the word means “death”. We can even turn this idea to another way: this is not destroying the golem, but understanding its essence. We have written on it that it is the truth and it actually exists, but if we take away our power of creation, only death remains: the golem itself does not live and brings death to anything it touches. In other words: in order to protect it from destroying all, our faith, creativity and responsibility is necessary.

The lesson of the Tibetan version is similar but leads elsewhere. The yidam, the entity created by our thinking, if we spend enough time with it, might be just as realistic as any independent external entity, the difference may disappear. A farmer, a carpenter, a nurse, a tax officer, a banker or the president seem equally real, but while the result of the work of a farmer is the bread we eat, the carpenter creates the cupboard in our house, the nurse fights for our health; the others work on sustaining this artificial system at different locations. The current “economic crisis” clearly shows that by their power, the sustainers of this system unduly and seriously dominate upon those who create real values, and this makes this “civilized world” sick. In fact this is a great luck because this may blow away the veil of constant tales and hiding, and turns out that we have a lot to do with the real world as well; if there is anything that we must do, it is not saving the monetary system, banks, mobile phone or car industry, but to cure our very planet and civilization from the harm that the former ones have done.

The creation and the destruction of the yidam is a necessary part of the development of the monk – perhaps the same applies to the civilization. The yidam, in spite that our master declares it a teaching spirit, does not hold any external wisdom. We have nothing to learn from our artificial world, politics, economy, history: all of them is nothing more than an enlarging mirror of our own mindset. Not to forget: for our development it is necessary to be created, accepted as an external phenomenon, admire its might and power. But then we must recognize ourselves in it, later we fight with all our power against the doubt that whispers that the whole system is pointless and does not even exist, it is only our creation. It is important to want to believe it with all our efforts, and then, finally fail and realize: it is truly not there, it is merely our imagination, and let it fade away like any other wandering thoughts.

The Tibetan mystery promises enlightenment to the pupils when they experience this switch of mind, the realization that anything in this world can be like this, a self-created illusion held up by their conviction and experiences, and that the essence must always be searched behind the visible, touchable things. Following this analogy, what can a global, race-level enlightenment be?

Why is this crisis good?

This current crisis is nothing else but a want-to-forget truth hidden for a long time turning out: if we let the value measurement tool: money to break free from the values of the civilization (be that a human value or a natural resource) then nothing can stop the process of writing any amount on a paper or into a computer – the problem only appears when someone wants to trade that money for something. We can toss huge masses of it back and forth, free from the facts of how many people create real values in a state, and compared to them how many live on transportation, trading, advertising, controlling, etc.

Now that nasty northern wind has closed the book of fairy tales, and although so many people work hard on make us asleep again, we still don't see the process that would let us calmly fall back into dreaming about the brave new world.

This should not happen. There is a real monster standing outside the door, a crisis that is greater by magnitudes of this one, and still waits patiently: the lack of fossil fuel, the thousands of rude consequences of the climate change. In fact the foreshadow of this crisis is rioting on the stock markets, yet not the facts but the fears of them cause the panic now: everyone knows in some levels that on this way there is no “next ten years ahead”, there is no future similar to today.

The monster is still waiting, perhaps we have a few years to open the door with sleepy eyes and let it in to the house, talk to it about where we should turn in order to give a future and freedom of choices to our children, not to let them become toys of the consequences of our carelessness. If we don't do this, the monster will crush the house upon us, letting us (borrowed the image from cartoons) standing alone holding a single door in our hands...

This crisis is good! We must face with having a whole industry (namely the car industry that has been living only on marketing for years, and is greater than the real need by magnitudes) wrecks, harming the existence of hundreds of thousands, maybe millions, making country budgets fall over.

To create an ecologically sustainable state requires much greater changes. When we finally take seriously and observe the true costs and harm done by the long distance transportation that today we sweep under the carpet, the current fleets of ships, trucks, planes suddenly disappear, shrink to the unmeasurable fractions of their current size. Long distance tourism ends because traveling becomes very expensive again; members of communities that were totally destroyed because of the needs of the “rest seekers” suddenly remain without income. If we at last are ready to use the informatics well in controlling the civilization, the current water brained, file tossing apparatus of self organization goes away. If the current approach of the goods production industry, that protect everything with patents, reinvents and creates the same things many times, that creates useless goods directly to the waste bin; it will be able to fill the real needs by a tiny fraction of its capacity. In a world of human beings with healthy self acceptance, the wonderland of fashion, luxury and cosmetics pops out... What will we do then?

Dark forecasts say that we will all be trying to make food on small farms, fighting bloody wars for food, water, dying in ridiculous diseases, because the civilization that we know and are used to simply ends. Or: we face these questions, don't escape from them into this current nightmare, plan the future, take care each and every human, do our best to understand the current process, and together, shoulder by shoulder we do our dues and accept the consequences. We will not materialize the various fantasies of self destruction, the wars of machines, civilizations, religions or the rugged survivors, but a 21st century after which there will be people to count the 22nd, looking back pleased, with a bit forgiving, but proud smile upon their ancestors: us...

It's quite fashionable to look at ourselves and say “we do know so many things about the climate change, how can we do nothing to stop it?” But the answer is quite simple: we globally consider ourselves lions as far as we remember, and everything we do, and destroying the Earth is based on being lion. In order to survive we must change to sheep... Globally, each an every person should change their present (the deeper as the more advanced part of the world we live) – simply in order to have future. Or more precisely: we should have an image of a future at all, that we can accept both intellectually and emotionally, but what we can't sketch up along the path of the current “development line” of the world. There is no transition, no turn that could take us to a really nice world from this one.

We have a nicely named movement here in Hungary: “Politics Can Be Different”. I deeply honor the ideas that move it but... Is there anything new knowledge that we have not been knowing for five (like the observations from George Soros or the climate researchers), fifty (like Ecotopy) or two and a half thousands years (Lao-ce), that would fundamentally change the balance of interests right now? Do the laws of evolution stop working in politics?

The politics is just what we see from it today (well, we still see its “sunny side”, the background must be an even darker story). These roles, pattern, processes were formed by thousands of years of social evolution. Sure, it “can be different”, just like there can be blue mice, six-legged horses, and most importantly: the baby lions should stay a cute kitty, and should not kill those sweet zebras. Well, no... We have transformed our social life to a savanna with lots of plant-eaters and some perfect predators, all participants play their roles. The tales where the hero makes wonders and survives totally insane situations as a total outsider are merely symbols, and there is no way to be “transplanted into reality” as is. The “politics” can't be “different”, *it is already exactly what we could make it.*

We can be different. There is only one way: to realize that in spite of how big this world is, it is created by us, one by one, as we work on it, as we dream it. If we are ready to face with those questions that cripples us and keep us in this nightmare, we indeed can do something to change it; we are responsible for, and if we accept this, we can also change the processes in this world. Of course, there is no guarantee that we can create this “new world” – this is a question of faith. There is only one sure thing: if we don't start walking on this way, an other world will come to us, but of a kind that we really do not want to see.

The Way Out

The back exit

According to my analysis we have two ways out of the current state, which is very similar to launching a rocket. The “back exit” option means that the rocket turns back after reaching the top and falls back in an arch. The other option that I deal with along the whole book is that after the first stage burned out the rocket starts another stage and leaves the top of the arch upwards in continuous acceleration, heading to an unknown world. However the book would be incomplete without saying a few words about the less pleasant alternative.

The development of the human civilization was led by the extension of homogeneous control and the higher resource concentration. The larger mass of controlled people and area results a larger amount of excess resources in the centers, allowing more and more people to be revoked from the direct production process. This was the caste of scientists, artists and leaders who designated the directions of further development, created the needed tools. Their very birth gave them a different world than the masses, the “history” is actually their stories written by them also, while the live of the “supporting crowd” has not changed much along the centuries. The size of the controllable mass and the conquerable land depended on the tools (communication, army) and the neighbors (power balance, allies), they acted as a constant upper limit.

It was a sudden change when the scientific development broke through the wall of the higher caste during the industrial revolution: the inventions flooded out to the masses and changed its structure, the relation between “simple people” and knowledge changed: knowledge can be acquired, developed, mastered by them. This suddenly increased the amount of excess resources, the system could hold more non-productive people; and it also turned out that intellectual talent is not the question of birth, it is worth to “fish” among the folks, teach and raise the talented ones (formerly this was the privilege of the church). The increased production capacity worked fast, newer and newer inventions were turned back to the production, this spiral resulted a tremendous development.

The same development led to the world wars, then the cold war because the fundamentally extending, considering any neighbor as opponent approach of the communities have not changed, measured its power in the size of homogeneously controllable land and mass of people. Thus we arrived to our current state, where there are no real opponents, the homogeneous control is global, we all know and talk the language of money.

This world, however is imperfect: the billions of conflicting interests, powered by the ideas like democracy, enlightenment, freedom of speech, equality make it chaotic; the service industry that grow huge and makes gigantic profit on making people stupid and fulfill artificial needs, eagerly eats up the last resources of the planet. The rocket is over the peak and starts to fall... If we keep the current control system, we will pay for it badly, the collapse of the monetary control (of which we already feel the breeze) results a total chaos, tearing the global networks to rugs. Actually we *must* deflate the bubble that is blown up by its own laws to the limit, we *must* decrease the consumption of our race.

There is a chance that following the ancient pattern the world breaks to the controller and the supporter castes again. This requires that the supporters will be obeying, conscious subordinates of the controllers again, should willfully resign their freedom for safety (food, work, peace). I see that today we are very close to this situation: huge masses became hopeless prisoners of the monetary system for 5-10-20 years, their existence depends on the currency rates, strange and incomprehensible numbers. The social and health safety also depends merely on the money, in fact our homes, work, healing – our life is in constant external danger.

If they can join, the masters of the financial world can proclaim a global state of emergency, referring to the monetary-control crisis, the more serious ecological problems (remember, within a few years millions of people has to face the loss of their living territory due to the climate change, while a part of the population of India will face starvation due to the sink of soil water level, etc.), exploiting their control monopoly (we can't talk about independent states for decades), and using the global informatics systems. With this power they can reduce the wastage – or more precisely, confiscate it from the masses and allow only for their closed group, and truly “organize” the planet, and in a kind of enlightened theocracy, they can ensure the safety for the population (that inevitably lessened along the chaotic period). Their motto is a few thousands years old and says: “*You can make the masses follow the right way, but can't make them understand it.*” (Confucius)

My problem with this solution is that it could never be made. All the new kings of the new ages started their operation with the faith that their communication and control potentials, their army forces exceeds all the previous generations, and this ensures the stability for them. All forgot to read history and learn the following lessons from them.

There is always an internal opposition. Despite of the best will at the start, the opposition is eternal, and if a society is based on power and denials (therefore can't really be called “community”), the leaders sooner or later have to face it. After a while they have to threaten it with power, then they have to use the power, thus giving a proof of their previously assumed evil, and losing the support of the masses.

The leader layer always go rotten. The nice ideas slowly erode in the everyday groove of might, even the ruthless internal selection gets soften by human relations and interests, the limits slide from “I could do it” towards “I do it in secret” and “I race with the others who can do it more brutally”; the upcoming generations of leaders lose their contact with the motivation that created the system that puts them atop.

There is always a concurrent system. The might of the monetary system looks overwhelming today – on the surface –, in fact it is in a (sometimes visible) life and death struggle with religion: the “territory” it clearly owns, but must fight for each member of the “masses” from room to room battle.

It succeeded indeed to cradle-drive us into a dream world. It succeeded to shallow the education, our relation with knowledge and science, lock wisdom in the zoo. Succeeded to ruin our direct human relationships, to replace our mirrors with scattered colored mosaic pieces, so we can't see ourselves. Succeeded to mystify concepts that are necessary to build a community like respect, humility, honor, love... Succeeded to trap all rational thoughts in politics: any good idea will soon be put on the list of a party among the other, mostly impractical promises if they see a few percent of votes – then you can try saying “I don't belong to them, I just want this single thing...” Series of surveys show that we are closer to a controllable herd day by day.

The history clearly shows that this is not the natural state of a human. When we are afraid of a hopeless situation, we can be driven into a fold, but the key is not the fear but the desperation. When we see a chance to step ahead, we accept the fear, danger or even death to serve our ideas, communities. Monetary or physical might can't control us for long because they can't handle our deepest, sacred ideas and concepts. Today this system declares the final war on religions, it considers childish or describe as bastards those who clearly stand for their faith, totally in vain – it predestines itself to constant fight and final defeat against human thinking.

This is why I don't deal with this “back exit” alternative of “controlled landing”, instead of this I search for a way to ignite the next stage on this, currently really falling rocket, with which we can break out forward, heading to a truly unknown world from this chaotic situation.

The worse is the better

This wonderfully build global market economy is collapsing, we get the news day by day about bankruptcies, state interventions, wealths melted into nothing, real estate crisis, recession. The army of intelligent, well dressed and well paid market experts are useless, they must slowly retreat against a simple fact: if the goods that people buy here mostly produced in the other end of the world (from oil to clothes, shoes, toys and electronic gadgets), although it is “cheaper”, but the balance is gone and we pay “outwards” all the time. This can be hidden for a while by money creation (debts), but later it hits back.

For example in the Hungarian politics, in theory working for the public, heroes and primadonnas fallen in love with their own voices hustle in endless soap operas, while we feel on our very skin that health care, social networks, education etc. somehow gets worse every year, after each “tax reduction” we have less money in our pockets; “shop window lawsuits” burn huge amount of money but the real criminals walk out smiling, with the millions missing from our purse.

The roar of the media gets more irritating. The thousandth turns of wonder quiz shows they have to hunt for the “new talents”, the falling star factory gets tiring, just like the telling shows and the “I will find out how they killed them – bang-bang” films.

The less amount of “real men” believes that the new perfume, shaving gel, drink or wonder-car makes him “real” – they remember the crawling or scrambling in a traffic jam; the same applies to the shampoo, cleaning agent, yogurt; the eight meter plasma TV is not that much better than the seven meter one... The country wide program of “switching to HD digital broadcasting” one wonders if there is no one or two more important task than this (except for what is cost on one side, is income on the other)?

This is a strange moment: the ends of the circle meet. Due to the overloaded service networks, the Californian “top consumers” have to face problems that we think appears on the other end of the world: large area power outages force them to common thinking, smaller, local energy networks, local and in-house power sources – to invent equipments that are really usable without modifications in the scarce energy regions of Africa, India, Asia. The truly reliable equipments worth more than a wonder-gadget, which shows just a blank screen when I would most need it.

Our tiredness, total boredom and desperation is not pleasant, but fundamentally good. The tools that this system uses to convert us to a homogeneous mass measurable by trends and percentages, one by one turns out what they really worth, but how much they cost to us and our planet. The king is naked in spite of the yelling of the advertisers, the whispers of the payed “mood-makers” in the crowd – and we start searching for the hands of our neighbors.

E have realized that the parties, who pay us to red, blue, orange or green who say anything for a few percents do watch and survey us constantly, they write on their flags anything we wish, and the opposite as well for others – but there is hardly any room there because of the former ideas and promises.

Thus the stronger we desire for someone who tells the truth even it hurts – and who does not stop just because of that. Put that needle in, cut the flesh, hurt if it has to; but be there love, responsibility and faith in the eye and do not hold a glass for my blood to clink under the operating table.

Today this is a mere dream, and not because of the actors, because although they naturally responsible for the harm that they do, but if we remove them, the same kind of people will replace them. Perhaps just this fact makes us finally strong and determined enough to say: *yes, this system is myself.*

I myself wished this lie of a wonder-world, I desired to be blinded and stunned, I myself take my part in fooling others. But now I want to see, color by color, the things as they are, and I want to say the truth even if I have to pay for it, because I am fed up with this weird, constantly self mismatching system that I am a part of. Falling off the bed is bad, but if it is necessary to weak up from a nightmare, it worths.

Create positive patterns, exclude harmful ones

We observe the processes of the world “rationally”, divided to specialties, judge and act upon their rules. The problem is that this approach is fundamentally wrong. I can observe the problems of a group of people from the viewpoint of education, society, crime, ethnics, religion etc., I can derive consequences, create plans. They will be inevitably wrong and the actions fail because that group, just like everything in the world form systems, no single factor can be selected and analyzed without all the others, the current operation can't be modified just by one viewpoint.

If we realize that both the human thinking and the world with all its phenomena form interacting “systems”, our task is to explore the patterns, the significant factors of the systems and their interactions, then, based on the experiences, creating new thinking and life patterns, analyzing their effects and changing them if needed.

Desire for safety

As a biological entity with the ability of reasoning and foreseeing I know, that I will most probably be hurt physically and get sick many times in my life, and if I don't die accidentally, then my wearing off body will make more and more problems. To calm myself I badly need to feel a kind of comfort that suggests that I will get the needed help, care and attention in these cases, people will do anything available at the current moment to ease my pain and restore my good quality of life.

The most fundamental condition of this safety is the human civilization in a good shape, that guarantees that there will be people around me in the time of my weakness who respect my life, health, have the skills and the required equipments. To raise the fallen needs huge amount of resources, the community has to spend lots of efforts on currently “useless” people, and there is only a chance that they will be able to pay it back. In the time of starvation, civil war, pandemic or series of floods the best wishes are in vain in the lack of the required conditions to help.

The key to my safety is not my personal wealth which in fact is a disservice to the community, it raises me up but weakens the net holding us together. The wealth may soothe me in the dream that I will get an exceptional treatment in trouble; but if I will be sick when the net has broken, I will be in just the same, or even worse situation than those whose head I used to stand on.

It is better for me too if I support my community to collect resources: if I handle the resources well that my community entrusts to me and enhance it by my work, use sparingly what it gives to comfort me. With this I add good patterns to the community, increase our common comfort, indirectly or directly help those who are in trouble now; I assist in others getting the skills to help, keeping their devotion, sparing or enhancing the required resources and equipments – this forms the system that will hold me when I will fall.

Mortality, possession, sharing

Our thinking flees from mortality, the knowledge of the inevitable defeat as we conceive. This results our “eternal” thinking patterns and organizations that conflict the most fundamental laws of life; our urge to have, consume and throw away. If we can integrate mortality into our conscious thinking, understand that in spite of its fragility our lives are exceptional value, that our vulnerability and mortality is not an unacceptable punishment but the only way of the biological and social development of our race, then many of the today familiar patterns turn to their opposite.

I realize that it is a huge work of my community that I don't have to spend most of my lifetime on fighting for biological survival, so with the rest of my time I owe to the community. The fair play is to do my best to get adequate knowledge, skill and power to become a useful member of the system that sustains me, thus I can participate in sustaining others and realize our common goals.

Being a valuable and useful member of my community, I can participate in contests without fears, where I have to demonstrate all my power and abilities. The point in the contest is the same for me and the community: to know my strengths and weaknesses, have a true image of my potentials, thus we can find the tasks that best fit to me and my position in the teams working on them. (This also requires the contest to be arranged in areas and tasks with real benefit to the community, unlike the contests today.)

The things that I possess serve my health, happiness, physical and intellectual development – and not for representing my importance or might. The latter only depends on, and change according to the received and successfully solved tasks according to the evaluation of my community. Furthermore possession is also a temporal relationship, changes upon the tasks and abilities – and I take nothing to death with me anyway. Thus even for my very personal belongings (be that the energy and the resources I use, or long lasting equipments, home) i am rather a responsible temporal owner than an absolute eternal master; it is a fundamental task to pass them on in good shape when I am not the best to possess them.

Any product that I create (be it a chair, a scientific theory or a music) contains not only my own work, but the knowledge and experience of generations, and also of plenty of people who live together with me (my teachers, people who mined the minerals, melted and shaped the steel of my chisel, etc.), and the next generations will meet it also (either as a long lasting product itself, the waste that appears along its creation, use and destruction and the lack of the energy and resources that were utilized to create, on using and destruct it). Thus even the possession of my very own creations is not a personal relationship, but distributed in the human community; so there can't be any other aim with any creation but sharing. Having this in mind I can create only such things that fit to the life of the human community which is naturally superior considering both of space and time; and according to the best of my knowledge they must help and never do any harm to the community.

Garbage

“Keep your room tidy!” – we ask and assume from the kids. However they just bring stuff into the room, open the boxes, bags, bottles, flasks, then push them to the darker corners, sweep under the carpet, put them into “unused” drawers. “Is this an order?” – says the voice of the parental rigor.

We do exactly this with our home, the planet named Earth. While we were “small”, this was forgivable to push the garbage to the end of the “known land” and forget it there. Today we are still small, but too many and our borders meet each other, and also we create such waste that the planet can't handle. My favorite example is the plastic bag that would degrade today if sultan Suleiman left it at Szigetvar⁴. Yes, he surely “polluted”, but was unable to throw away such materials in such amounts as we do

We are those stupid kids with our garbage, including the selectively collected reusable garbage, the collected and kept house construction waste, the officially handled harmful waste (like wasted oil, electronics, medicines), because this is also only putting them to another corner without solving the core problem.

Does “zero waste” sound weird? When *nothing is put in the trash can*, the public waste transportation gets replaced by the exceptional, and clearly ordered waste handling for all products (when it is broken, burnt, and for remainders that can't be avoided)? But this is not the end, just the beginning! This only means that we do not further increase the terrible burden that we put upon our environment and curse our children with. The real task comes only after this: to clean up the barf of our civilization and make it harmless, to return our home into acceptable conditions.

It is clear that this can't be done at the individual level. Our civilization has got to this advanced level not only to make us flee from it one by one into tents, and then die of a simple diarrhea because “the others” have also fled meanwhile, so there is no medicine, doctor, hospital. We can solve, we have all the requirements to have all that we really need for our everyday existence and comfort, as clean and good as our knowledge and abilities allow, but without packaging which is created only to be wasted.

Perhaps this kind of “customer basket” will not contain fruit yogurts of thirty kinds, no juices in PET or composite containers, perhaps we will not be able to sustain multinational food marts and we may trash shopping malls – but we badly need the power of the people now working for them, and the energy now wasted on transportation and the “show”: thus the milkman will not bring my milk in some revolving, slightly smelly PET bottles, but exactly the amount that I need will be transported to me using even less energy and in really 21st century hygienic containers.

Today our approach is that if we can pay for the shine, the always new toys, the trash transportation, then we deserve it. *We don't deserve it!* No brilliant action, no unmeasurable personal or community benefit (if at all) allows anyone to personally harm other people to whom he has not done any good, has no agreement to do so: our children, our grandchildren, or even ourselves when we meet the smell, view or the biological effects of a waste dump, or the lack of the land it consumes. Even if they (or “we”) do not protest against that because of weakness, lack of knowledge or simply not been born yet.

This is not even “our responsibility for our children” – this is only to be able to look in the mirror at all. Yes, we do live inside, under the force of catastrophic regulations, but these rules are created and sustained by us, and as a community we do have the power to build a better one.

4 Sultan Suleiman attacked Szigetvar, Hungary in 1566

Measures: money – CO2 – energy – intervention

The human race has grown from a scattered population of a few hundred thousand entities to a mass of almost 7 billion. A growth of this measure has a huge impact on the sustaining systems, their great change is inevitable. If we don't want to drastically decrease the member count of our race, we have to calculate on the needs and their consequences of even a bit bigger population. We must calculate with that because ecological equations exist and hit back on us either we consider that or not.

The means of calculation used to be the money until recently, but it only considers the momentarily available benefit counted in money again, longer term effects do not change it directly. Indeed, in some isolated scenarios we could change the financial processes by the revealed environmental affects: the best example is the proven connection between CFC concentration and the ozone hole and the related actions. Maybe this was the first time when mankind realized the drastic consequences of its actions; and then, besides the global shock, factories have found their business in the change, so it succeeded. Opposite examples are the global poverty, starvation, wars or deforestation: those huge public events are in vain, there is no model to make removing any of them financially beneficial, thus they never succeed.

A new method is to count CO2 emission. This is a honorable intention because it is a relatively objective method and quite well measurable (although the industry of circumvention will raise if they really take it seriously), and in theory it is independent from the monetary system, and aims at the limitation of economical growth. Thinking over these numbers are very telling: Australia leads the the list of CO2 emission per person with 10 tons, then America follows with 9.5 tons, the cumulated EU average is 3.3 tons. Cruel numbers when combined with the size of the human population. In spite of all this, CO2 emission is a typical “end of the tube” control: a measurement that can call for punishment, can be traded, but says nothing about how to change the processes for the better. A typical example: some say that we should pump CO2 into the oceans to reduce the air pollution – and overlook that the coral reefs are already in critical state because of the acidity of the water (caused by the high water CO2 level) that harms the whole food chain of the ocean.

A more usable approach is to check the energy balance. This would monitor the “input”, how much energy a process takes and favor the one consuming less including all. Today clothes, mass created by cheap workers in China, India, Bangladesh travels thousands of kilometers; the Polish butter and German cheese is cheaper than the Hungarian in Hungary; but if we consider the whole energy balance of transportation those numbers change. Today the locally produced wind or solar energy is not financially competitive with the electricity created in the conventional power plants. If we would include the (quite weak) efficiency of the power plants and the shocking waste of the energy transportation infrastructure (they combined throw away 85% of the energy released by the burning coal!) the situation would be different. We should do this because we drastically over-consume the energy resources of the planet in a way that a small part of the population is responsible for the most of this over-consumption. The energy need of those systems that serve us, “the rich” must be reduced to its fraction even to be able to talk about fair distribution.

The final aim aim is to overview the whole impact. The enlisted control methods go deeper and deeper until reaching the question: where those resources that are used to serve our needs come from, how much do we really need of them? Is fulfilling the observed need really worths all that resource utilization, intrusion into the state of nature and environment? Can this fulfillment be extended to 7 billion equal fellow human having right for similar comfort living together with us; and can it be shared with the next generations also, considering all the consequences? The impact observation does not consider a moment but a continuous process from planning a service to its ending or being replaced by a new service. If the total balance is unacceptable and the impact is too high, it is better to step back and find another solution than correcting the consequences of a wrong action.

Identifiability, responsibility, search for successors

Like all other human beings, I have a unique, irreproducible collection of knowledge and abilities determined by my born talents and the whole story of my life. It includes all my success, fight and failure; all that I am proud of and all what I am not; if I deny the smallest bit of it, it's not me anymore. Going on: with each and every decision I make, I choose into which collection my next action, the next day will fall: the one which is beneficial for me and my community, which is creative, which improves me, which I calmly show anyone – or the other that I would like to hide in any circumstances. Sometimes it helps to think about before choosing between the pleasant and the useful...

This way I owe myself to stand for my whole self in the mirror and in the communities that integrate me. Only this makes me able to clearly judge myself, to survey what tasks I am prepared for the most. The community holding, sustaining, comforting me has the right to know me and thus be able to assign the best fitting tasks to me; and I have the right to connect to the communities that best fit me. In this way, I identifiably introduce myself in all my actions and relationships.

I am responsible for all my actions, words and thoughts. If I make a mistake, it is the best for both myself and my community to turn it out. Hiding only increases the effects of the mistake, may cause other errors and makes it harder to correct – all in all, the negative impact on the community probably grows. Determining the liability always has two sides, shared between the person making the mistake and the community that allowed the error to happen: have not found out my lack of being prepared, not given the proper conditions, failed to check my state in that moment, not provided chance for me to be replaced; and by handling the listed factors poorly created a motivation in me to try to hide the error and thus increase the damage.

This story also damages me, reduces my self-respect, generates fear and increase the chance that I will make more mistakes either because I want to hide the first error or because I can't concentrate on my tasks. The first error is what it is: a sign of that my preparation or potentials are not adequate (yet) for my current task; some more experienced people has decide which is true. If the task is not good for me, it is better for me to find another one, but if my teachers say that it helps me to continue and advance this way despite this error, then that is OK. On the contrary, any hidden error is a poison, and the following consequential errors are forced, useless signs.

If I get used to self respect, I don't need to define myself by the tasks and roles in the community. I am who I am, and the “self” currently works on this task, plays in that role. I don't want to work on a specific task all my life; my aim is to solve my task for the benefit of the community and myself, and then find another. If there are people in the community who can do this task better than me, it is better to let them work on it, and find another task to me. Furthermore: knowing that my existence is finite and the task I do or role I play is important to the community, it is my due to myself and the community to constantly search for those people who can take over and continue my tasks with the minimum loss.

This approach is totally opposite to the behaviors driven by the current thinking and evaluation system, because in this way I don't have to fight against the talented possible successors; I don't have to hang on and constantly recreate the need that I can fulfill the best because I damage both my community and myself with doing so.

Local values, need-based approach

We are mortal, weaker and more vulnerable than we would like; “the others” around us are not like, don't think and do what we would like; in order to live in harmony with them we have to change. The temptation of the current world is actually its ability to distract our attention from ourselves and our direct environment, deceiving us with constant and unlimited chances. Their financial interests drive the dream-makers to cover our unsolved inner problems with newer and newer substitutes and force us to trade our only treasure: our lifetime with them for these drugs. They also try to invade our communities to separate us from each other, so for everything that the members of a living community provide each other naturally, we have to turn to them also. Following the temptation the more we depend on them, try to achieve the patterns they suggest, we separate from our environment and from our self, finally bringing disaster to both.

If I don't want to face these consequences, I have no other options: I have to turn my eyes away from from this dream world and ask the most important questions: *who am I, and what is good to me?* Not for a mosaic figure build from films, TV ads, news, popular ideas, statements of party and spiritual leaders, media figures and celebrities, but *for me*, the annoyingly short living, unique and unrepeatable human entity, child and parent, spouse, colleague, friend...

Is it really me who needs that new TV, the shiny mobile, the car with that “unmatching driving experience”, the distant holiday? How much of my finite time worths “entertainment” sitting at the TV or “spinning” at a party? How much of my potentials and future worths the groove created or enhanced by drugs? Does the temporal adrenalin shock worths the chance of injury or death, embarrassing or even harming my neighbors? What are my true needs, and what are those that have just stick on me in the bazaar whirling around me?

Does this current structure that theoretically only serves my interests and need for freedom, give a chance at all to find and fulfill my real needs? Just like: healthy food of just the proper amount and content for my body... clear water to ease my thirst... silence and pollution-free air... respect of my spare time to let me relax and refill my body and soul... the assumable attention on the level of our knowledge to prevent physical or mental disorders... loving human surrounding that respects and uses my talents, helps me to find my way, tasks and myself, encourages me when I make a mistake, helps me when I fall and humanly says farewell when my journey is over?

Because these are our true needs, that every single human being has the right to have, and if we can look up from the endless chase of our dream world, we can find the way to fulfill them.

Tasks beyond our limits

Our thinking is mystified by the answers, we are looking for them all the time, we reward their finders, honor them, show them as examples; while we take questions as given and natural. We are right about this – and wrong at the same time. We are wrong because the answer is just the other half of the question determined by the conditions and the current state of the asker; we can say that the answer is a step forward, but the question determines the direction. Consequentially it is equally important to finding the answer is to ask a good question.

The latter sentence hides why we are right: in fact the question is also given, or more precisely the current environment and our relations to it create a certain set of questions. From this we select, “find out” the questions that we ask, the answers change the situation and thus change the question set. Asking the question alone always changes the situation, either I know about a problem but can't handle it, or know the solution but I don't go that way result a new situation; although the change happened inside, not outside.

The relationship of the global human community with itself and the planet also generates a set of questions that we can ask and search for answers only on community level; this is the responsibility of the community to its environment, itself and its members. This is how it comforts us in our mortality: we can be proud of our lives if we worked for common, great aims, that we believed in that though we can't see all the results, but tried to find good answer to important questions.

These “questions” are the problems that the human civilization must solve, or tasks that we must find, have to prioritize and solve them in this order: work for reaching a state when we don't have to work for them anymore. These questions are unpleasant, and the solution is in a direction that is in total opposition to the interest of the current control system, this is why we can't, we don't want to solve them. Just a few examples:

Population... the size of human population, despite of the aging of the advanced societies, grow at a frightening rate – thanks to the slightly longer life and the more living children. It is not a too nice solution trying to control this process (and blaming economical causes) by letting millions of people and children die in hunger, thirst and in diseases that can be cured with ridiculous efforts. However it is also a fact that we can hardly cope with the population growth in the current situation; if we give all the help then it would lead to a disaster. It would be better to “export the 21th century”, when children are not just accidentally fall on the earth and good to have one adult from ten of them, but all who is born has a fair chance to live long. This gives a rank and task to have a child: it is personal responsibility to raise a new human with good abilities and mindset; while a global responsibility is to keep the global human population and genome in good conditions.

Yes, *genetics...* the 21th century civilization has drastically decreased the role of the selective factors that have controlled the clearness of the genome of our race on evolutionary level until now, when human life itself is a sacred value, superior to the physical abilities of hunting or escaping – this comes together with the safety of the community. It is inevitable at the same time to find the mechanisms that in spite of this do the task of genetic and thinking (“memetic”) selection, cleaning, developing; thoughtfully garden our own race even if that means serious impact in individual level sometimes. We have all the knowledge needed for this, but finding the right methods is impossible while our mindset is determined by the current, life destructive interest relations.

We must identify the *fundamental needs* and the resources needed to fulfill them in a way that can really be shared with the seven billion people living with us now, and the uncountable masses of the next generations. The upper limit can be controlled by the publicity... our privacy, that is abused and turned out by the media in countless ways is sacred, but this does not give right or excuse such actions and collection of wealth that can do any harm to any individual or community – even that its creation or use does not worth.

Keywords of faith

The following key statements are determining stages in the relationship between people and faith; they build upon each other, the new is not “better”, but extends and makes it livable. It is always true to the new rule that it could not be formed when the previous one was born, its creation actually is the result of the social operation of the predecessor. The first two are in our history, the third is what I would like to see unfolding.

1. Although you don't see, there is an almighty, all-knowing power that realizes the community needs superior to your individual ones, and considers the rules of the community mandatory to you too as you are a member. Breaking the rules have consequences not only you but your descendants. In short: *“Fear the Almighty!”* The problem with this approach is that a caste of unfaithful believers appears, thinking that keeping complex rituals guarantees the favor of the Lord to them, so they can act as agents between “common people” (who in contrast honestly fear of God but can't keep all the rituals) and the Lord, and make a good business in that (the caste of the “scribes and Pharisees”).
2. The essence of each community is that its members consider themselves and the other members as a whole, they form their needs as members of the community and these needs are valid for all of them. Those who can keep this simple rule will always be “dear to the Lord”, this approach makes them unable to harm any other human because it feels like making harm to themselves. In short: *“Love you fellow as you love yourself!”* The problem with this approach is that those who do not love themselves fall out of reach of this rule – and love is based on deep self understanding, accepting all the good and bad attributes, requires merciless honesty to ourselves and following strict rules. A culture emerges that is based on and depends on keeping up frustration, organizes communities from the most separated individuals who do not take care of each other at all, taxes all available relationship among people.
3. The fundamental laws of life do not consider our personal wishes and “rightful” needs – but the opposite: we have a finite time in an environment where we must work for all the values, where all the joy hold the seeds of pain, as all the loss brings the germ of another chance. These are the unalterable laws of life; we can try to cheat them but those who do it in fact do not live anymore, but vegetate. We may fight against them but it's all futile and causes pain only and creates a constant tension and inner embarrassment, that makes fully accepting ourselves and creating a love-based community totally impossible. It is better to understand and accept these laws, learn what they actually give us, how they make us more, give reason to our existence. In short: *“Love the Lord like your father!”* The problem with this approach is that very few people can understand what this statement means. A father does not want to chip in everything. He creates unbreakable laws that he considers to be needed to bring the best out of the kids according to a deeper knowledge. He does not want me to ask after all of my actions: “look dad, is it OK?” - he wants me to tell what is right and fits the laws, and what is not. He is waiting for one single moment, when I finished all my tasks and turn to him saying: “Look father, it's done. I have put in all my power, knowledge and best will. Do you like it?” What does Father “wants”? What does he look like? How should I call him? Furthermore, is there anyone at all, somewhere in the door, always outside my view? *Does it matter at all?*

Fundamental requirements

There are a few fundamental requirements that is important to understand beforehand. They sound very-very bad – in fact we are flee from them into this kaleidoscopic dream world based on self cheating. I have learned the following statement from Randy Pausch: *“If there are elephants in the room, introduce them!”* Well, here are the elephants:

Organization

Our whole civilization is based on, created to centralize control. Tribes, theocracies, dictatorships or democracies – under the colored cloaks there is the same essence: to be able to coordinate the actions of the individuals by the needs of a superior organization, the community. The fact of the control and being controlled is common in all these systems, the difference is only in the relationship of the actors and the might. When I am looking for a way out of this current chaos, I am actually looking for an organization method that is more efficient than this current democratic system, which hides this simple, but bad sounding task behind the financial interests and processes.

Yes, I am looking for a total control system, which is able to act both globally and locally and can handle this synchronous world. I do it simply because this current global financial system that was created for the same task must be replaced – before it makes us kill out our own race.

Information

An efficient control system can only be built upon valid information, however we partly define “freedom” by how much we can hide away from each other and the “system”. These requests are in total opposition and generates a constant conflict: actors of the political and economical world are constantly “sniffing” around us: “citizens” and “customers”, they try to find out what we have not told them (this is the real price of the “free” Facebook, MySpace, Gmail; this is why Google follows our movments on the web – AdSense).

As customers we try to get valid information about the goods offered to us, but this wish often conflicts with the desire of the manufacturers: they rather want to affect us emotionally, independently from the real use, content of effects of their products. We try to hide parts of our health state and some of our habits that affect it, although our life may depend on how much the doctors who try to help us know about them when we may be unable to communicate.

To sum it up: we have created a frontline on the information field and fight constantly in the very middle of the system. An efficient control system – which is able to find perfect tasks for us considering our feedbacks, and from the other side: to use the resources (our potentials and time) optimally – can be created by using valid information about us. We can fight against this, or accept it as a fact and derive the consequences: freedom is not the ability of hiding any personal information; the real freedom is to build a system that I can calmly let to know everything about me, because it exactly controls the access rights and uses them for my long term interests.

Motivation

All my decisions and actions are based on my motivations, this is the power that drives, moves me forward. The aims may be changed by the conditions, but my intentions come from my inner self and are constant until I myself deeply change.

The base of my motivations are my pursuit to fulfill my needs, and empathy – the latter is an intention to fulfill the individual and common needs of the members of my communities. In lucky conditions, almost all of my needs can be covered by those that I consider important as a member of a community, for all the members of that community.

Until this very day we could not form a society that would be able to constantly solve the often conflicting individual interests within the community – we can observe a fluctuation instead. The hopelessness of individual fate forms communities from the suffering and suppressed people who are ready to sacrifice their interests or even life for the interests and future of the community. When the community reaches its aim, the individual suppression disappears, so the power holding the together vanishes, and if not sooner, but in the next generation personal interests prevail.

Our task is to form a system that is able to transmit the motivation to the next generations, which is not formed to reach a specific aim, especially not against something, but only to drive the motivations of its members to the right direction. This sound awful, the worst of all negative utopias – presumably because deeply we all know: all the systems want their members to sacrifice themselves happily for their interests, transmit these patterns to their offsprings, perhaps not knowing anything about this process at all. Our modern democracy, proclaiming the importance of individual freedom is no exception at all, but we call our chains as career, salary, mortgage and life insurance.

To summarize this: it is not a question that our systems want to modify our motivations, they do it all the time and everywhere. The task is to create a system that tells what it does and what it gives for it; and which lets their members the freedom of choice, free publication of objections and – in the case of proper support – the chance to change it. At the same time it must make it impossible to hide away from the total responsibility. If someone does any harm in my name, I am due to put away all my tasks and correct it as much as possible.

Faith

This whole “way out” is based on my faith in human good will. I know that I *want* to find excuses for all the errors I meet, and that this desire questions the objectivity of the whole analysis.

We could easily explain everything by saying that human being is a fundamentally failed construction and simply unable to handle itself both individually and as a global race. In this case, anything is in vain, we will never learn from our history and our current mistakes, our civilization will inevitably collapse. This is possible – but *I am not interested in* this chance and consciously turn to the other one.

Anyone who finds these concepts sympathetic or followable must keep in mind: the whole structure may be fundamentally wrong, because at this point I have made a decision based on my personal faith. If I fail, then these tools will get into the worst hands: a total information system accepted by everyone, but shows content that is filtered and altered but the controllers can create the perfect dictatorship.

This is like the nuclear fusion: if we can handle it, we would have an endless, clear energy source – but alas we could not get there yet. But in order to destroy practically everything with it, we don't have to control it – so the hydrogen bomb is a stable, existing and working invention today.

Resources

As with any plans, it is also very important here to clarify, what resources are available to complete the tasks. My first and most important statement: there is no reason to talk about financial resources. Our world is indisputably fully monetary optimized – but alas the money itself got separated from the “resources” it used to represent in the old days. Consequentially here I will talk about real physical and human resources that we, blinded by the haste for profit, waste in shocking amounts.

Direct waste production – packaging

We should summarize how much energy, raw materials, human labor (from planning to wrapping) are transported directly from the factories to the waste, from plastic bags to uniquely designed perfume bottles. This is total, 100% resource waste. Well, considering the whole (energy thirsty) recycling industry, say 99%.

Of course there is a real need of packaging for transportation and storage; but for them the key factors are durability, standards, planned life cycles where the worn out container can be directly reused as raw material. None of them seems to apply to a thing that looks like a gourd which I bought in a supermarket and busted in two weeks, it rather belongs to the direct waste category.

There are “correct” requirements set by long distance transportation (durable, light, standard pallet-sized), and the temporal “selling” package (shiny, air proof, transparent, ...) – but used mostly for goods that could be produced locally and transported from the manufacturer to the user in one step, in a simple basket.

Direct waste production on the square – addictions

Be it an addiction to a slow poison, the more extreme sexual habits, the various kinds of adrenaline addiction, the constant nightly watching the TV or computer (which sometimes applies to me too) – these are exceptional forms of resource wasting. We utilize huge amount of resources on producing, transporting to their users and advertising the totally uncontrolled use of these garbage: alcohol, tobacco products (and the legal or illegal drugs used the same way), entertainment electronics, the various equipments of “technical sports” like motorbikes, cars, quads, etc.

Apart from their direct damage: revoking the resources used for their production from rational aims, and the direct environmental impact of their usage, they cause secondary harm. The regular alcohol and drug usage drastically decreases the public value: abilities, reliability of their users; they negatively affect the people in their neighborhood and in direct relationships – either by the constant conflicts or spreading the addiction; the victims of the speed-groove threatens themselves and others by injury or death, and so on.

Along the evolution of the human community the self and publicly dangerous, resource wasting behaviors were direct selection factors; the result was condemning the action and banning the individual. This was because the community resources were very limited, in order to stay alive and progress it had to mark and exclude the dangerous and infecting negative patterns, just like a medical quarantine. In this way any individual consciously risked their safety and life with a deviation; this could not help much in a dominating disease, but seriously reduced the chance of picking up the bad patterns and the length of the infection period.

On the bodies of the currently resource-wealthy societies parasites grow: the various self and community threatening, destructing behaviors. The addicts of legal and illegal passions grab and utilize huge amount of resources to fulfill their desires thus revoking them from other beneficial aims; their value for the community shrinks, and if they get hurt due to their addiction they would get the same help from the community as those who are innocent victims of accidents and diseases. Of course, passions and addictions are great business: either the attractive fulfillment of the legal versions, or serving the illegal ones on the background while fighting against them spectacularly in the foreground – and all the advertisements attached to them.

The community must clearly separate the healthy human need of playing and entertainment that serves the comfort, development and balance from their exaggeration and the unacceptable luxury. It favors the positive life patterns (both for tasks and relaxation) for those who have higher need for physical and intellectual pressure, and have to get rid of advertising the negative patterns. Deviations must be handled not as a business opportunity but a real disease; the community must help but make it clear that those who stick to them actually degrade themselves, that risks their future and maybe their life as well.

Direct waste production on the cube – weapons

Weapons relatively seldom appear on the surface, and when they do, they are tagged as “a needed bad, but the best of it”. In fact unbelievable portion of the resources of the global human community is utilized by the most advanced countries, the self-nominated defenders of global peace to create equipments of destruction, research and test new ones. This is not a mere coincidence or the result of an evil will: according to the financial evaluation *weapons are the perfect products!*

Our fear of vulnerability and death do not hide in the shadow, but appears directly in the arms race: the more frightening weapon we can *find out*, the more scared we get from the others: maybe they have something like this, or even stronger? In this way, on the haste for safety, the community totally annihilates its own comfort and can drive itself alone, without any external affects, into an endless spiral, can grab all the resources available – not to mention if there are more communities whirling on the same path.

Nightmare on the cube: my enemy steals my ultimate weapon and uses against me! Anyone can be an enemy agent, maybe my neighbor, my colleague who has worked with me for decades, maybe my wife who probably lives with me, washes my clothes, raise my kids only because the enemy assigned to it! The dream world created by financial interests always breaks in through an individual or public frustration – and this is the perfect point.

We have to put serious efforts: human labor and maintenance into *sustaining* the weapons, and we have to use them in order to keep up the experiences (that needs fuel, pollution and they wear off). All this is justified by the interests of defense, it is not a question that “we need it” above all.

Along the *usage* they get damaged fast – most of them are single use: bombs, rockets, bullets, so we need a lot of them. When used they cause problems, create tasks (buildings, roads, infrastructure) that requires further investments and resources.

A tiny whatnot: it is better to export the usage. Not because the local damage would not be just as good business as those created on the other end of the world, but because very many people who feels the impacts, the stupidity of fights on their own skins become annoyingly pacifist, and some of them are rather ready to die instead of killing others while following artificial slogans. They may even turn their weapons against their true suppressors at home...

A far more usable (and repeated from the very early ages) pattern is the artificially generated “hero” and his eternal fight against the faceless, always evil, unknowable “enemy”. This mindset does not consider the human life as a sacred value, although the shine of the old heroes always wear off in the light of the facts and history. Former proudly cried slogans become shame (like: "The only good Indian is a dead Indian", or “men are white”), but this does not stop similar slogans to appear – or even the old ones to return.

Secondary waste production

Anything that “I can afford, and my friends have it anyway” belongs here. Entertainment electronics, cosmetics, “trendy” furniture, fashion clothes, shoes, sports equipments, vehicles, foods, drinks, etc. Everything that fulfills not real but merely media-generated needs, or that has a more efficient and simpler solution available.

This is a problematic area because the aim is not cube-homes and uniforms, uni-thinking and uni-life known from Orwell's 1984. However we must consider that 1: we overuse the planetary resources, we simply spend more than it produces counting all, each year; and 2: if all the people lived on the “European average level” by the current definition, then this overuse would grow multiple times.

Consequentially: our current luxury must shrink seriously to set the aim of providing reachable comfort for all human beings. To word it more pleasantly: *we can release huge amount of resources by reducing the unnecessary desires above our real needs.*

Becoming waste

By other words: planned wearing off, product life cycle. In theory, all the firms want to fulfill a need of their customers, but in fact the aim is to make profit – by making and selling more and more products. As the amount of customers are limited, the only solution to the formula is to reduce the lifetime of the product and make the user accept that. The theoretical market competition is in fact a silent cartel agreement where the real competition runs on the level of the service: more abilities, appealing numbers and measures. Thanks to this “race” the two years old product is still usable conditions but is considered as “a piece of old junk” compared to the new versions. Where this is still not enough, it must break down, the failed can be replaced in big blocks in specialized shops – no one should solder at home. In this way the profit on “fixing” returns to the factory and its high price is another pressure towards buying a new item.

If we can separate from this “sell-sell-sell” motivation and concentrate on fulfilling the real needs for long term and at the lowest (non monetary) cost, we can discover another gold mine.

Sharing

Today all the service and production companies are interested in calling the widest available customer base, selling the greatest amount of its product and make them by the lowest (monetary) cost. To achieve this they keep all the technological tricks that can optimize the production; and tries to make their product unique, not to allow any other manufacturers' products to connect to their ones. It's enough to remember the variety of batteries and power supplies of the electronic equipments.

We can unfold huge potentials by stopping the parallel solutions that serve only financial reasons, and create totally open industry standards; replace the current “put the most into my own box” approach with a public, modular planning.

Transportation

Once upon a time, almost all the goods that covered our everyday needs were made locally, or were transported only to the minimum distance because of the physical problems and the risks. We don't eat thousands times more, build or furnish houses of thousands of the former sizes, but even the simplest products unbelievable distances sometimes more times (like the Hungarian milk transported to Italy and the cheese made of it comes back to us).

Naturally our current level of comfort needs more, we collect the products of many factories and service providers in our homes, so transportation is inevitable. The basic rule is that the poorer manufacturer and the richer buyer makes the bigger profit; this rule forms the more and more globalized and longer distance transportation business.

“Poverty” and “wealth” are only terms created by the monetary system, while roads, ships, ports, planes and trucks utilize real and enormous amounts of resources – making huge collateral damage. If we can optimize transportation according to the real needs, that would take many goods from the shelves in the toy, clothing or furniture shops, but only a small fraction of the current truck, plane and ship army would burn the decreasing amount of oil; we would move from deforestation, soil destruction and alike towards sustainable farming, etc...

Trade

The aim of trade is to transfer goods and services from the provider to the consumer – in theory. In fact trade wants to find the widest range of consumers and stuff them with customized goods and services – up to their financial abilities. Or even more rudely: discover and extract the money lying in peoples' pockets by pumping in some goods or services. To achieve this, they search and use people or firms that produce those goods (of course, trade and production can be within the same firm, this boundary is functional, not legal). From financial viewpoint, the role of trade is ideal: separates two actors, utilizes their conflicting interests and maximizes its own profit. Its operational is exceptionally important because it allows “tapping” the natural goods and service traffic among people. No profit can be made on a mostly self-sustaining community, but if the same people work in a factory and buy in the shops, they make profit to the tradesmen even if they do just the same thing as they did before.

In an ideal situation trade works to optimize the production and distribution of goods both geographically and in time; for a race with global communication system this should be no problem. Even if it does not use product managers, ad experts, marketing specialists, shopping malls for (or rather: against) it.

Traveling

We travel to work; many people shuttle between their workplaces and homes, others travel long distances for business. We travel in self-affairs, regularly in short distances: shopping, arrange official things, for entertainment, transport the kids or older relatives; long distances for family matters, hiking, holidays. The distance that people travel along their lifetime grew suddenly, and in an enormous rate within a single generation. Is this a real need or rather a desire fed by the opportunity? Or maybe more exactly: an artificial need, generated in order to keep up the transportation infrastructure...

Education

It is mostly true to the developed societies that they show such careers to the youth as positive, attractive patterns that require long term education (high schools, universities, multiple graduations, post graduation education); and most of the “winners” of the monetary world really belong to this layer. The schools fight for survival, to be able to keep the more young people “inside” to increase the money they get for their education. This process is very harmful.

Those young people who could be masters of many beneficial, productive professions don't get adequate support, encouragement, promise of a respected life – although our society truly needs those people who keep it up with the power and agility of their bare hands. Living communities are like pyramids: they need plenty of strong hands to keep up those who can be more beneficial by their intelligence; for the latter there is a much smaller need, only for the most exceptional ones. In a working hospital there must be lots of nurses, patient carriers, labor assistants, etc., and a relatively small amount of doctors, who do possess the knowledge, faith and accept the huge responsibility of their profession.

If the education organizations have no direct contact to the community to which they “produce” the required experts, they lose the motivation for selection although they must send those young people away who do not have the adequate abilities or diligence; and they also have very little amount of power to force the pupils to get the required knowledge and concentration. They will get an “official” graduation by the school which does not guarantee any career, or hide into another education round.

Summary

We fed our system with unbelievable amount of time, resources, energy, and are scared at the same time that we don't have enough. There is only one way: degrade our sustaining systems down to the really required level, and thus keep them alive; if we don't do this, they will collapse within the next few years. In other words: we can reduce their throughput from 100 to the really required 5 percent with continuous changes, thus revealing and reusing the now wasted 95 percents! If we fail to do so, we may have to face with their performance crashing down to zero when we are not prepared for it at all.

Road map

It would be pointless to assume that the current authorities would support or accept at all that a new system emerges which totally neglects the current terms and relationships. It would even prefer me to call for war for the leadership – in that case power and adaptation abilities would determine who grabs what portions for itself and allies from the new system. Contrary to this I don't want to conflict with the representatives of this current system: according to my analysis we need them (their knowledge, power and experiences) although we do not need the roles they have now. If my theory is false and this system can manage the planet, then I hope I can't do any harm to it, but if it is true, we have to face very serious consequences within a few years. True or false, my aim is to make Dawnworld ready and strong enough to help in any circumstances.

Dawnworld questions the term of power itself, if it works, it makes any kind of separation, collection, bargaining and keeping secrets that we do today totally senseless. Its concept is based on that our current informatics, telecommunication, travel and transportation systems allow us to fundamentally change many physical and temporal limitations; our very environment has fundamentally changed although we, human beings could not adapt to this change yet.

My faith in that we can adapt to it can't be proven by any historical experiences, the importance and usability of this theory can't be foreseen. According to this, I can only form a road map which has no time estimations but contains the most important milestones; while I only suppose the related requests and future events.

Introduction – virtual subjectum

Today a human being has to create several local “identities” in the parallel virtual environments of the countless weakly interconnected informatics systems (login, user, identifiers: phone number, e-mail address, forums, role playing games, blogs; but the public portals of banks, state offices and service provider companies also belong here); sometimes they appear as multiple parallel actors either for fun or with some reasons. This behavior is the result of the role-collecting approach that is heavily supported by our current world, and is very harmful: the actors in this virtual world are not themselves but only roles played for each other, there is hardly any real human connection, only the masks talk to each other. On the other hand this approach is transferred to our everyday thinking and world recognition.

The first task is to create Dawnworld as a virtual environment, and an entering human as a virtual subjectum. Each and every participant has *exactly one* virtual subjectum that exists from the first entry: there is no logout, drop avatar, restart with a clean sheet, three different identities: I am one single entity in Dawnworld, I leave an eternal trace that will exist even after my death – just like in the real world.

All my actions, arguments, talks are unchangeable, non-deletable, I can only attach notes to them later on. I hope this brings back into this virtual world those terms like responsibility, respect, politeness, attention, trust, all which seem a bit obsolete even in the real world too. As long as I can quarrel behind various nicknames or go across the backdoors of firms and rules – I can allow anything to myself; but if my actions will follow me forever and become visible, it will seriously enforce the self control. It is very important that the private and public destructive behaviors, mental structures and organizations are not “crimes” but mistakes that need treatment; a community culture can appear that helps in integration, gives patterns to handle the inevitable conflicts of ideas and interests even personally.

In Dawnworld there are no artificial actors and stories, it is not yet another “parallel” fantasy world. The only aim of its existence is to let the informatics allow people to personally experience the chance of connecting, cooperating and helping beyond any physical boundaries. It should help organize and coordinate communities for self sustaining, self care and to solve local tasks.

It is a key feature along planning and implementing the required computer systems to make them usable in the widest areas with the minimum resources, thus make connecting to it already given or easy to reach. This informatics system is open and can be improved by anyone until the development and use is in sync with the aims of Dawnworld – using it to conflicting tasks is forbidden. Following this path, it can never be used in creating systems related to weapons, aggression, power or money, or something that conflicts the basic personal and public morals.

What is left after omitting these ones? The essentials: making connections and communicating; sharing ourselves: our knowledge, experiences and physical power with our local communities; creating common aims, organizing the execution, collecting the experiences and sharing them with similar groups.

I hope that the first “settlers” of Dawnworld will realize the potentials in the virtual subjectum, and they will become responsible, creative members of their natural and chosen communities. They will realize the value in their conflicting ideas and the creative methods of resolving the conflicts, thus they will extend the pattern set of Dawnworld with exemplary solutions. Along the way the information system of Dawnworld will reach to a level when it can be utilized in critical public services.

Gathering strength

If the settlers really get valuable support from Dawnworld, the news of these tools will spread, and the appearing solutions and experiences offer working, checked and accessible patterns for communities that want to solve similar problems. This may include local energy supplies and organizing energy safety, local food production and distribution, temporal works and public tasks (maintaining public places, playgrounds, kindergartens, schools; organizing social care and transportation; minimize and handle waste). They will be able to focus on the actual tasks and resources; the background control of money and offices become tools or manageable temporal obstacles.

Along the process, country boundaries and ethnic differences can be crossed by sharing the experiences and personal feelings; communities realize their power, potentials and limitations. Cooperating communities can solve greater tasks, and the first serious conflicts will also arise that will hopefully make the participants wiser.

Dawnworld can now enter the phase of gathering strength: it starts preparing to be able to help solving the tasks that the global human race faces. The equipments are planned and created that can be given to each and every human being who wants it, that makes a natural right to contact to the local communities through this global system. This means low consumption equipments that can be powered by solar energy or manual power and also low consumption network nodes. The majority of the required knowledge and technology is already available today, but we have no motivation to use them.

The toolkit and the stabilized softwares allow this system to cooperate in solving exceptional situations (disasters, closed territories, humanitarian help, environment protection) with higher efficiency than what is available today. The transportability of the parts and the gathered knowledge of this system gets extreme importance: this makes the specific cases, the local efforts, the positive and negative organization experiences immediately reusable at any locations of the world. As a result, just like the industrial revolution, it acts as a catalyst in the development at the critical, today neglected areas of the world.

Unfolding

If this gathering strength phase progresses as expected, it makes obvious that at those neglected, peripheral locations (where people concentrating on their tasks and cooperate in groups take over the place of firms and organizations focusing on making profit; where sharing and using all the skills is favored instead of keeping them secret and hiding behind patents) there will be quick development contrary to our global catfight with no progress. Dawnworld demonstrates that the control structure based on harmonizing the interests and freeing information is competitive, or more efficient in really solving the tasks than the current market – political system; in some cases it can turn the declared disciplines of democracy against the state authorities that work in the opposite direction; and it becomes more efficient information transmitter than the mass media. This moment should be the breakout of the “great war”, when the old and the new order, following the old habits, should try to overcome each other not by arguments and objective comparison but muscles – even the devotion and good will of Dawnworld citizens would be tested by the media, the intentional disruption.

I think this will not necessarily happen, because in the meantime we will get the merciless hit back of the ruined ecological systems: when we will really be unable to feed the energy hunger of the economy chased by the monetary system; when series of natural disasters smash the budgets of the global insurance companies under the ground; when states will get close to open wars for oil, water; when millions must be really relocated from lands going under water; when we really must feed masses starving because of the collapsing agriculture systems.

For such situations there are no solutions that can be created in white shirts, cool rooms, listening to quiet music, realized by tenders and laws; but strong, fast, devoted and experienced, empathic groups ready to work for others with all their power, and trusted leaders who fight together with their teams and know their people one by one. We also need reliable communication and organization systems tested for years that can operate in the harshest environments, with the minimal consumption – the Dawnworld informatics.

The task does not stop at the direct emergency management at the disasters; the community experiences that Dawnworld has integrated along the introduction and gathering strength phase are essential in reorganizing the life at the affected areas. At the same time there is no need for continuous presence: the local groups that connect to Dawnworld can directly access all the knowledge of the similar groups, can select and create the best fitting solutions with a minimal initial help from the best experts.

Completion

In the final phase, Dawnworld returns to its cradle: using the experiences it gathered in emergency management and reorganization, it peacefully takes over the last resorts of the “old regime”. This peace depends on whether the above described process goes in this way, because at this point everyone will realize that the constant fear of other people is pointless, it is merely a required, but now obsolete factor in our evolutionary progress.

We together will explore the treasuries and cemeteries piled up along the centuries of hiding from each other; we select what we can use in our real, common aims, and keep the rest in the memories of our race forever, to use this knowledge and experience as a lesson that can keep us close to each other.

Chances?

This is a nice vision, but rationally I can give less than 1% chance for its realization. I have doubts about creating the informatics system, about the positive experiences of the first connecting settlers and communities, whether there will be no abuse with the data and operation of the system, if the adequate human and technological background for conflict management will be ready in time and if the peaceful transition from the current control system to Dawnworld can be achieved. A further question is if this all works well, will we be able to hang on the other side, keep up and pass on the thinking patterns that lead us out of this current maze?

These questions do not take away my devotion to deal with it. Anyway, I can pick any other, randomly selected vision of the future; the chance of any of them to come true is just as tiny as Dawnworld's script. On the other hand I feel that it is worth to believe in Dawnworld and work on its materialization; if my analysis is correct then I can trust in the support of people having similar ideas, I can believe in that I will be able to see the next step in the proper time.

I could feel this “drive” all along my way, and I keep writing now because of it. I believe that if I am on the right track it will be with me, and if I get lost, it will help others who do it right.

Common consciousness

(Although I tried very hard, I can't avoid a bit of spiritual touch. Alas I can write the "ready" text and not the process as I wake up to this vision morning by morning as it unfolds in front of my eyes and I start realizing what it means...)

The knowledge, intelligence, creativity that take shape in ideas, words and actions, thus become visible and interact with their environments are like the thin film of soap around a bubble: always a colorful, constantly changing miracle. Wisdom is like the air within: it is invisible, constant and unchanging in all the bubbles – or the whole environment if you like. Our knowledge, potentials and experiences make us unique, but the laws of right human life, the morals, the attributes of a still human soul are the same, free from time and place; they consider as the same or as One all the bubbles, and also the world within the bubbles and outside of them, because they are there everywhere.

This current world gets lost in the whirling colors, focuses on the surface of the bubbles. Alas the law is evident: the greater a bubble is, the more it looks like the other, against the uniqueness the inner invisible content gets more emphasized; while the small bubbles are very vivid, colorful and unique, they harsh only the importance of there features, so the aim is to produce the smaller and more "special" bubbles because this is "freedom".

From time to time a direction appears in our history that favors searching similarities to the differences. Or more precisely: all systems progresses towards being "personalized" for the first time, it fulfills the personal needs of the mighty ones. This goes until the people "below" start to realize their common fate. The more people focuses on their similarities instead of the differences, the more power their community has. Finally this power exceeds the force that the lords can cope with, and "the revolution prevails" either peacefully or by war. In Hungary we know the rule of collectivism, of which the greatest failure was not making communities out of people but that despite of its names and disciplines, it inevitably transformed to serving the needs of the leaders. Unfortunately our "revolution" lead us to another system which is based on the same concepts even stronger.

Along the history all the community-forming processes were mostly founded upon the surface of the bubbles: financial conditions, ethnics groups; or the members were connected by their separation from another groups; unfortunately this is quite typical for religious/spiritual groups as well: the members wish to emerge and distinguish themselves from the "irreligious others", not to mention the "alien believers".

This all is only the surface of the bubble: social position, rank, religion, books, ceremonies. Behind this all there is the silent, invisible essence above which our life: thoughts, actions and experiences happen. The next step is extremely hard, but I can see them in all the religions or eastern lessons: to start searching ourselves (self identity as we call it today) not on the surface, but in this invisible, seemingly the same and indistinguishable, extremely "non-personal" depth. Knowledge, experiences, ideologies, self image – these are neither more nor last longer than a familiar piece of clothes or a necklace: we may lose, break or throw them away with disappointment; we may start loving new and totally different ones along our lives. Our unsolvable uncertainty is based on this: we constantly search for something touchable and safe support in life until we realize: anything that we can touch is uncertain as well. So we have created the untouchable, universal support: money, and learned to hang everything upon it, thus it inherited all our instability.

This is the time to realize: the only true certainty, the only “absolute value” is within us, there where we “see nothing”. My favorite analogy comes from my childhood, when I stared at the mirror searching for myself: is it my body? My hands? My legs? My face? My eyes? The result was bizarre: I start with that two little black holes in the middle of my eyes (and there only because I tried to catch myself with *vision*; if I tried with touch, I would have ended at my fingertips): the “personality” of the billions of different shapes are hidden behind something that is totally the same in all of us.

Patriotism, language, religion, ideology – all are clothes only, the essence in all of us is the human being that is given this time and place to exist. If we believe that our “self” is free from the former list, then we don't have to draw borders around us, we don't have to consciously separate ourselves from our fellow humans. Those billions of billions of colorful walls kept up with all our powers and that are among us and the other people, that we hang upon when we say: this is me – are futile.

I stay myself even if I focus on myself only, my invisible inner self, when I start hearing the voices of all the human beings within – because we all share this level. Of course I remain myself along the way, my surface does not change: my home, religion or language is still the same, but perhaps the songs and dances are not the “proud expression of my nationality”, but a way of being happy given to me.

With another analogy: although we became a global race, in our personal consciousness we still are unicellular creatures today, we all have our own “skin”: this is me, the others are “the rest”. The problem with this is that our race-level abilities have grown over this approach, the seven billion creatures thinking in “unicellular way” reached a decision point. If we favor our personal motivations to the community and focus our being different, then following this track we sentence ourselves to death within a generation: by fatally polluting biological and social environment we drastically decrease their sustainment capacity, the consequences can't be handled on individual level and this leads to the disruption of all the systems we know today, to chaos.

What is the solution? It is to become multicellular. In fact we are it anyway: everything that we see around us, what we eat, drink, use, everything that we know is the result of the work of thousands of invisible fellows who live with us or have died centuries ago; just like we hopefully are there (either visibly or hidden) in the everyday lives of many people living now or being born far after us. However we realize this co-existence as a constant fight against each other, defending our identity that we see in our boundaries, desires, goods and ideas.

A spectacular grimace of our world that this constant fight for being unique makes us a truly homogeneous mass. Just pick any of the ads flashing a cosmetics, car, drink, gadget as: this is your voice, your style, you worth it, ... So I can become a member of that mass of some hundred thousand people who express their uniqueness with exactly the same product. Okay, in the case of luxury yachts this “mass” is some ten people, but they embody a huge mass of people in terms of consuming capacity.

To become really special and unique is in fact allowed by becoming an organization, when the cells – or the people – find their tasks, the role to which their talents, fate and personal attributes call them. They meet partners with similar approach; they measure themselves not by some personal “prize” or “success” but in the way they together, sharing results and failures, always learning the develop and serve the community with what they know the best. Be this raising grapes, acting, carving wood, driving cars – anything. Behind all this we find the conscious understanding that above all and first of all, *I am a human being*, unite with everyone, one from the seven billion, who was given tasks and to fulfill them place, time and talents – as everyone else: for other tasks other places, times and talents; other experiences and other ideologies. And this is how it should be.

The final conclusion of my analysis is quite simple: I am convinced that we are in the middle of an evolutionary jump. These are huge steps and it takes time while the new potentials and the image of the new world replaces the old one.

My best analogy to the current state is when the human race raised up and spent most of their time standing on their feet. They got used not to go down for run but could go faster on two feet as well, and they can also carry things in their hands. Their hands got more skilled, they could create things that used to be impossible before.

However the most important change was that until this time they stared the ground and emerged only for moments, but from now on it is natural to be emerged and look far away. They realized that they share the territory with lots of other similar, advanced and wonderful beings. They mostly experienced not food, roots and smells but faces, human figures whom they could contact. So far distance meant a final barrier for knowing more, now the whole territory became synchronous, they know about the processes and the creatures living here.

The change is not too spectacular, but for the humans this is a totally new world and don't know yet how to live in it. Until this point they lived in small groups, the closed balance of power and the environment that they had to accept as their fate determined obvious interests and life; but now they can see long distances, can go far and plan for longer times; they can accept temporal shortages for the sake of greater plans. According to this, the new aims must fit into a greater system, the community formed by all the humans, all the living creatures, because now they can see and feel them, know that they are there and that they now affect their lives.

However the patterns come from the old times, when they had to share that small place, manage those scarce resources, when they did not have the potential to change the processes in their environment. It is inevitable that they make huge mistakes when using the same old schemes with the new powers and abilities; they see that all their experiments turn to their opposites, all the good will results disasters.

They try to escape into a dream world, imagine a sort of given fate around them, of which they are only powerless tools so they can get rid of the responsibility. But this is not a solution, if someone has a knife it gives no excuse closing the eyes while cutting with it all around.

We need new patterns, new approach, the braveness of taking the responsibility. The new ability of being able to see far have lots of so far unknown problems, pains and fears attached, we have to assimilate them in order to become a forever emerged, clean human from the constantly slanting half-monkey.

The time of choose and change has come, and it does not go away if we select self pity and act like a moron instead of proudly face with this fate and huge challenge.

Heads up, folks!

Raisins

I have challenged with writing a longer, “coherent” text with a strict internal structure, so I have also met with the phenomenon that there always come small thought-fractions into my mind which can't be integrated into the system. They are too small to write a whole section around them, but also too important to me so I can't leave them out, because they are somehow linked to the image. These are collected here in the “raisins” section.

Life

Human life is wonderful: joy, love, devotion, excitement, flying – and terrible: series of mistakes and falls, suffer, sickness, losing our loved ones and death. They together make life great, an exceptional gift that we can't fully perceive if we deny any of its sides or try to forget about them.

Inverted Parkinson

If the aim of a group is to solve a task, the member count is optimizing according to the efficiency by the experiences: it will have as many members as needed, roles and reserves emerge. It is a common interest that the best should be there and that they should be able to work together in good mood.

However if the aim of the members is to get the most of the money assigned to solving the task, all motivations turn to their opposites: the less people that money must be distributed results the more for each member, even if they have to die for it. The smarter my colleagues are, the more they know about my work means the greater risk for my position and my money... It is the best for me to banish the truly valuable people so my shine gets visible (although this increases the chance of being finally banished by a truly invaluable competitor; but that's not a problem, they will miss me more).

Turf

It is very popular to say that the market competition is good for the consumer – but a few odds shade this image. The competitors are not against their own interests. What seems to be a competition from the bottom becomes in fact a cartel agreement in the moment when the market closes; competition works only while the market is open and there are new areas. Furthermore, it is so popular to forget that the “consumer” is a rare bird, who has infinite money and only has to choose what to buy. We, “the rest” must work for that money on this “competing market”, which actually looks like a turf where we are... the horses.

Rebels

Unwise rebels necessarily become the tools for those whom they rebel against.

Dawnworld

I have just read the Prelude to Foundation from Isaac Asimov, where 'the World of the Dawn' or 'Aurora' is mentioned as an ancient, human populated planet. I have not known this before and have chosen the name Dawnworld (or Mondo Aurora in Esperanto) after a lot of thinking – this is an interesting coincidence anyways.

Faith 1

From a rational viewpoint life sucks: it is limited, so it surely seems too short at the end, it is full of physical and mental suffer (the diseases of our body and the bodies of our beloved ones, and our death). Faith is a decision: let's put all this into an irrational context, a system beyond our own existence. Try to accept the whole as the gift from one or more entities whom we can't know but suppose that they are good, and consider life as rational according to this assumption. Thus faith is an irrational ground created by the believers that makes them be able to accept their pains without punishing others for them, but even more: they try to understand other peoples' pain and cooperate with them. Even when everything goes fine. Because the rational mind goes only to the borders of the problems, when the light goes out, the hurricane flushes the city, the medicine can't help the child, even the most rational human starts praying.

Questions and answers

We spend our lives on finding answers to questions; but the question itself is also very important: what do we want to know, and why that?

The first step in a progress is to realize a question, which has always been there but I have not seen that it can be asked, it can be in another way than I "know it". The answer is only "the other half" of the question, a step forward – but the direction is determined by the question. At the very moment I ask a question, the answer is predestined by my knowledge and openness. Of course it can last for a long time and require lots of efforts to "find" it, to accept its content, to get ready to word it – and looking back they seem so obvious.

We can say that the question is "absolute" while the answer is relative, it depends on the knowledge of the responder and the openness of the asker (especially when both are the same person). The best example is the most important question for all human: who am I? This question is constant all along our lives but the answer is always temporal and constantly changes. The question changes only at the moment of death: Who was I?, and can be answered only at this moment and in this form.

Our civilization today is enchanted by the answers and forgets that it also has the responsibility of asking the questions – and thus setting the direction of the progress. It considers its structure as given and finite, does not ask questions about it, although this structure obviously determines the available answers and thus fixes the current, self destructive direction of "progress".

Faith 2

I have dreamed about a faithful man who could make wonders, but his son did not believe in him. Once the perfect moment came and the old man prayed: "Please, show yourself to my son!" – but *the miracle did not happen* that time. The essence of faith is not to get some proof of the supernatural, but the opposite: to accept the gap that exists between our mindset and the objective truth, and will remain there for ever. We peacefully accept it as a proper and indisputable law and start living with knowing: we are responsible for everything because behind all what we see and know there is our own decision: how we want to see the world.

From the other side: our human values are not shown by our knowledge and our rational decisions, but the opposite: our faith. This does not mean our religion but our morals, dreams and hopes by which we can make irrational decisions. This is why people can run into a burning house if they hear a scream from inside, even knowing about the very little chance of success.

"Jesus said to him, Thomas, because you have seen me, you have believed: blessed are they that have not seen, and yet have believed." In my understanding: we can be happy only if we know both faith and knowledge, know their place and do not mix them.

Credo - credit

It is always interesting to play with the language, like this: above all orders, rules and quarrels, the most important factor that affects the members of a society is a common image of the future, a faith (credo): what the world of our children will look like?

This is the power that can build new cities upon ruins, build bridges, create travel networks. This shows the tasks that worth spending the finite time on, worth doing our best, put away all the tiredness and pain, and pass by being proud of our lives and what we have done, when our time comes.

This faith can't be substituted by anything; when it is gone, all the big dreams, aims and devotion leaves with it, and instead of creating the future we use up its resources, construction is replaced by consumption, *credo with credit*.

Modern slavery

Slave society was evil. Some human beings could handle others as their property, could humiliate, abuse, torture or even kill them. However they had to keep in their minds: they had to take care of them just like any other properties because they were expensive. As long as they could, the owners fed them, tried to keep the slaves in good health and strength because if the slaves were handled badly, sick or overloaded, they have lost their value, became unusable, had to be replaced by another. Therefore the community of slave owners regulated their "slave consumption" because (until in the modern era this was also industrialized) they had to work for them: fight wars or cope with the increasing and sometimes dangerous resistance of the conquered masses – this ensured a higher value to the slaves, not as a human being but as a property.

I have doubts if our current world is better than that. The people who borrow loans remain free indeed, they are slaves of their own dreams or sometimes their fundamental needs; the bank is not their owner, it only wants a portion of their production in the upcoming years. The bank does not have to work hard for getting new debtors, the media and the powerless state lead masses to their gates like sheep. The bank does not care about its slaves, does not feed or cure them, does not give them work, there is no shared responsibility: they are free, solve their problems as they can – so it "externalized" the problems and tossed it onto the also indebted state. The bank does not frighten people with death, only that it can take away everything from them, can throw them out of their lives and illusion of safety for which they have traded their future. Their fall could only be stopped by the always weakening social network that only mentioned in old school newspapers today, but in fact then fall through the holes that are widening in the pandering silence.

Glass

We often emphasize the importance of the approach with the example of the half full – half empty glass; some people focuses on the available and feel the lack of the water while others are happy with the achievements. The image is shaded by the fact that the judgment is not obvious: sometimes we praise people who do not lean back satisfied with what they have done, but follow their dreams, look forward and go on – other times we blame the same people for their constant disaffection.

Do we realize along this big speculation that the essence, the reason, the definition of "glass" is exactly this state? An empty glass that contains nothing is pointless, because it exists in order to contain something; but a full glass is also pointless because nothing new can be put into it. The lesson is not in seeing the difference between the half full – half empty approach, but in whether we realize the necessity of this state, the constant and inevitable change in our ideas about this, and the total futility of judging and qualifying the two approaches...

The limits of creation

There are three limits in creation: Worth, Pointless and Impossible. The human civilization was hastened into constant development by seeing things that would *worth* making, but they were *impossible*. However by today it has pushed its potentials through the level of *worth* (this means creating things that have positive present effects, but the global cumulative effect is negative) without stopping, and far passed the limit of pointlessness: creating masses of things that have no positive effects at all...

Connection of civilizations

When thinking about traveling I wondered what effects our civilization has upon a conquered community; so I thought about how this can be done right.

From the viewpoint of the more advanced civilization it seems logical to pick entities out of the other group, teach them to the knowledge they want to share and let them decide how they want to pass it on. However it has no benefit to kidnap some people because this would look evil. It seems logical to pick people with lethal diseases or injuries so the other group abandon them, consider them as dead anyway. The advanced group may enter here without problems, collect the dying people, cure them and can use them as their agents.

This allows two very interesting consequences. First, this creates a faith in the life after death in the less advanced group: people who were helpless, so dead for them appear healthy among them after some time, although now they are a bit different: “they have been on the other side” and know much more about everything. Second: what happens if the advanced civilization breaks the connection? Presumably a kind of cooperation have formed between the cultures, a kind of “priesthood” appears between the “aliens” (and their agents) and the everyday people; whose power is supported by their connection to the “supernaturals”.

When the aliens go away, this privilege is lost, although the priests would like to keep it very much and wants to call the aliens back in the easiest way for them: they offer potential agents to them, perhaps artificially create situations in which the aliens should save them... in other words, this can be the root of human sacrifices to the Gods.

... teach them to fish...

We have this nice saying: “Give a man a fish; you have fed him for today. Teach a man to fish; and you have fed him for a lifetime.” Unfortunately the end of this sentence is always forgotten: “... and he will not depend on you anymore, will not buy your fish!”

Who is so *stupid* to teach starving people to fish, instead of taking their lake away for the fish that were perhaps taken from that very lake, then perhaps make them fish out the whole lake to “feed” other starving people with them? Can any state support us in joining and solving our own, and perhaps any problems in the neighborhood instead of serving for the money that we then pay for the neighbor for the job; and pay taxes everywhere to the state that “allows this”, but does not want to show the scores?

Surprised? Genetics technology seed factories use intellectual property patents to stop farmers in reusing the part of the current production in the next year instead of buying it again from them. In Iraq, state laws deny the farmers to do this since 2004, who have done this for centuries. Is it a wonder if they are not happy?

The phrase should sound like this: *Everyone must forget to fish, I will feed them day by day – and they will serve me in order to survive!*

The mad forger

Once upon a time there was a skilled forger. This forger was a good man. The folks in the village loved him since his childhood because he learned his hard profession for a long time, gave up everything for it and did it with devotion. He forged all the hoes, scythes, axes in the village, so in all the homes there were many necessary tools made by him.

When this forger has got the hang of his profession and could create perfect axes, got morose: he was not satisfied with his job, to use his skills to make a small village happy. He often moaned to his friends that he has higher calls and just wastes his time on those odds and ends they give him, that any forger could do; these do not worth his talents and skills.

The friends understood and nodded, soothed the forger as much as they could because they respected him – and anyway: he was the only forger in the village. In the meantime all of them recalled a broken hoe, a promised knife that they asked from the forger but he had no time to make them. Perhaps the forger felt this too because he went to the church and the pub less often, and when he met someone he just saluted morosely.

One afternoon his neighbor and most loyal friend advised him to see not only the tool in the ax he makes, but the beauty as well. The forger hugged him and rushed home. The village people were happy to hear the singing anvil, perhaps the forger has healed at last. The next afternoon the neighbor got his ax he was waiting for, but it was not good only, but the forger hammered a beautiful bird into it. He asked a lot of money for it, but the friend happily payed because no one had such a nice ax in the whole neighborhood.

Well, none exactly like that. But with a forest, a leaf, some grapes, dancers, hunters... The forger no longer made simple tools, he gave name to each, told stories about them, decorated them finely – and sold them for more money, because he worked a lot and shown all his skills with them. This happened until the day when the woodcutter, who was a simple man and did not like the forger's new habits, brought back his broken saw, with a forest in its blade. He threw the tool on the floor and said: 'Listen you, forger, I don't know what is with you. I need no miracles, I want a saw like you made before, that had nothing special but worked for twenty years! Do never give me such a nice crap again, I go out to the forest with it once and it turns to garbage in my hands. You asked five times more for this, but it did not worth a tithe. Give my money back, forger!'

The forger was a strong man, threw the woodcutter out of the forge and never worked for him again, although he was asked to help him, because he can't work well with his old tools, there will not be enough wood for the winter, or for the carpenter to work with. The forge created newer and less usable tools and less of them although the anvil tinkled, the windbag huffed all the time...

One day the forger appeared at his neighbor with a strange gadget. He hardly identified the forger, instead of the formerly handsome man a shockheaded, bearded tramp in burned clothes stood in the doorway. He hold a forged feet rest equipment that if pedaled starts to wobble and relaxes the legs. He demonstrated it immediately, but the neighbor did not understand why it is so good that someone pedals in order to relax the others' legs and of course did not require it.

The forger started begging him to buy it, because he has no more iron and coal in the forge, he had not eaten a good meal for months; it turned out that his wife had left because she could not live with him any longer. The neighbor gave him a supper and walked back to the forge with him where he used to be a guest so many times.

He was shocked by the view. Half-ready strange gadgets all around, hoes with hollow head, sharp latches, and such thing piled upon each other, the fire burned everywhere, smoke trails on the walls, coal, smut, mess. The forger run from pile to pile with sparkling eyes, showing the “masterpieces” to hi friend who listened in the deeper despair. Finally the forger tossed him into his wife's room which was totally empty (that moron really sold the chest he received for his wedding from the carpenter...) and a huge iron ball puffed in the center. The forger was the most proud of it, what he called the top of his skills. He said this is the greatest steel ball in the world; whenever a bit of iron is available he heats it up and forges into the ball. It is a perfect sphere and even he can't take a bit out of it because it is so well hammered.

The neighbor rushed out of the forge, left hi home and moved to the other end of the village. He took all combustibile things, beat the roof down, gave the lumbers to the woodcutter.

And the weapons... swords, spearheads, throwing knives, all the known and unknown killing equipment... The forger rumored that the have to defend themselves because the enemy may hit them anytime. He offered weapons to everyone, but only a few agreed, and privately thought that they should defend themselves from the forger, or even the forger from himself. They were horrified by the destructive power of his new inventions.

So the forger turned to the children, told them terrifying stories and sold his products to them – without selection: toy soldiers to this, shields, spears, swords to those. The children started to fight with the real weapons, more and more were injured or dead by the weapons of the forger. People started to hate each other for the damages, the peace have disappeared from the village, many people moved away – the rest hide in their homes, scared of their their neighbors and mostly from their kids and wondered where the old beauty, peace and love have gone.

In the mad forger's yard the coal is burning, kids bring to him; flames are burning all around. The metal tools disappear from the village, the kids steal them to let the forger create new gadgets and weapons on his always clattering anvil. The people are waiting in fear and hope for the day when the forge starts burning, the flames rush over the village and ruins all that yet remained, and destroys the forge at last, burns everyone back to the times when they all had to join to survive the winter. Yet a few of them still hope that one morning the forger sleeps a bit longer and...

when he opens his eyes, rubs his face he realizes how untidy he is. He looks around the forge and finally realize what hastened him into this madness: the piles of crap, the futile dreams given up in the middle, the everywhere burning, released fire that threatens all the life. He slowly stands up, and searching in the waste finds an old, bald hoe which holds not only the master skills of its creator, but the simplicity of humility, that integrates him into a round, smoothly rolling world without fear, clashing of arms, stealth, destruction and madness. He finds a hoe that equally makes place in the soil for the seeds and the body of a passed man, while sweat falls from the faces to the ground, and new life grows on all of them; by the end of the day hands join and the workers salute the evening together.

He nails the hoe on the principal, looks at it while prays for blessing on his work. The fire burns in its place again, but now it does not flood but destroys the garnish of madness, and the received knowledge transforms them to simple, useful tools again.

Finally, when the forge becomes the temple and not the shambles of his profession, when all the garbage disappears and the anvil asks for iron, when the cool hand of the beloved one touches his arm again, and her sight burns his back,

the hammer pounds down on the iron ball.

Closing words

Short Q and A

Are you serious?

Yes, dead serious. Surely many of these ideas sound utopianism, but damn, some people think that they need a (or maybe eight) Ferraries to express themselves; others chase life images copied from newspaper ads. Why can't I select a self-made dream to be the task of my life?

You touch various sciences – do you know what are you talking about?

Actually I know computer programming only, but I think this is a good school. I can write software about any parts of life, I don't have to understand them in full depth but I have to be able to build models out of the knowledge of the experts of that field.

A software does not “go wrong”, but especially: do not “heal”; when something is wrong then I have made a mistake, the best for me too to have someone pointing at my error and helps me. Of course it is better to find and correct it alone because this teaches the most. But I have to be able to ask for help, because sometimes I can't see the roaring error in my code: I watch it in vain because I see what I wanted to write, not what I actually wrote. I have to keep in mind all along the planning that my current solution, that I think is perfect and I support with full power can be defective or fundamentally wrong, so all along the arguments I must be in full alert, perhaps my “enemies” are right! It is very bad to throw a lot of work out of the window; but it is even worse to know that the viewpoints that I should have to consider were mentioned but I was too stupid to listen to them.

In fact I am not skilled in any of the other mentioned topics, I only try to see and think. My aim is to find and ask questions, good questions, and the best answers to them that I can create and accept. Of course they can even be fundamentally wrong, and they are undoubtedly rough in the eyes of an expert; the fine planning is not my level, perhaps even on the field of actual programming.

Similar initiations?

There are many of them: ideas, offers, plans, people, groups; I don't think that I wrote anything that would be new to the world. If I add something at all, it is the structure, the exploration of why these isolated initiatives can't work together, why the good will is not enough to change this world. How strong the headwind that we must cope with actually is; how far the “invisible hand of the free market” can reach and what moves it and what it really does.

If I am good enough, I can give tools to the people and the communities who imagine a different future. I want to show my dreams to build shared dreams, to create common, distant but reachable tasks that are worth working for. If I do it well, it will unfold into actual tasks independently from me, in many communities that can find each other when a task overcomes them. By the end we will form single, global network based on love, respect, faith and human power; we will become a global race in each and every person.

I remember of the story of the three stone cutters, who created stone cubes at the same location, with the same tools from the same material, but to the question 'What are you doing?' they gave different answers. The first carved stone cubes, the second made blocks for a pillar – the third was building a cathedral.

My greatest dream is that we all reach the level of the third stone cutter.

What next?

Something totally different... This is an interesting shift in time – Dawnworld is the past one and a half years, I am happy that I have finished it, I have told what I wanted. Of course it came up in me what if many people will be interested in this? Talks, lectures, interviews? Well, I would not like that, it would mean that could not write clear enough about the things that I saw. I am a programmer, not a writer or a philosopher; I hope now i can concentrate more on my next task, planning and implementing the software mentioned in the Dawnworld road map. I believe I will have the help and the proper circumstances to make it. The point is not to reach lots of groups, but to create a truly usable tool set and experience base together with the groups that I can reach, to build good patterns that can be reused later.

... and the media?

I don't think we would need each other now. I have read that any topic must reach 5% of the population to be in the “common speak” and induce further interest – but this is not my aim. I want to focus on developing the content that the groups will pass on to each other; the role of the mass media in this process is irrelevant.

The media makes its business in sucking up the creativity with the illusion of fame, and then stools it upon its own pile of wash among the collected content of questionable quality. It sells just anything and cares for a single thing: it should not harm its own positions. If I could clarify that the current form of mass media must disappear from the world in short time, then I can hope that it will leave me in peace for a while and will not pick Dawnworld by itself ans a “story”. When it becomes known, tabloids and politicians come, they will try to push in into their swamp. I hope I will reach a level in the implementation that it will not be a threat.

Sounds pessimistic? Sure. I don't assume any predators to love me for my beautiful eyes if they can also eat me...

Aren't you scared a bit?

Of course I am. I often sit at the tv watching boxing (I did not know that we were so similar, dad...) or a brain dump on a scientific channel and wonder how pathetic this Dawnworld struggle is. Why not to leave all the things in peace as it is now? I have a family, home, life...

How many people will not understand, laugh at or make jokes on me for talking about such pathetic craps? How many people will be angry with me and how much, will they threaten or harm me if I will be really good and ruin their ideas or business? Or, if this ideology is really just a senseless toy of mine, that everyone can throw away, the world goes on fine on the same track and there will be no problem, I just waste my time on dealing with it?

Of course I am scared and in doubts. But what I feel for sure is that these ideas are in me and wanted to break out of my head; and I have no stronger fear than looking back on my life at the moment of my death and see that I have not given them all the chance that I should have to.

Motivations

There is a question that I wanted to hide from the analysis, but is just as important: what makes me writing this. I state that I explore the phenomena of our world from a totally unusual viewpoint. What makes me be able to have this different approach? Do I have a hidden background desire that I can reach in this way? What are my motivations? Of course I can't answer these questions, I can only write a few words about myself and try to summarize the most important events of my life, thus the Readers can decide if they accept this analysis knowing the analyst.

I was born in 6th January, 1973 in Szeged, Hungary, my parents were musicians. I was about six when my sister who was born with Down syndrome has died: there was an inoperable hole in her heart that caused sickness in any weather change. From this time I have no memories. My memory is strange since then: to processes and structures I can remember well but exact events, times, faces, names fall out.

After the kindergarten in Szeged I started primary school in Debrecen, then after the divorce of my parents I learned in Szombathely from the third class, and after a move in yet another school from the fifth. Basically I felt fine in all the classes and I think I have no problem with integrating a new but not hostile environment. I try to survey the balance of power and find a neutral position, clarify my motivations in myself and make them obvious to the others. I had to manage the total replacement of my human environment many times, so "my position" became irrelevant; what I can do and learn at the new place got more important. Friendships came and gone one by one – perhaps this is why I try to put everything into a relationship as long as it exists, and I don't cry it back when gone.

My mother, with whom I lived together from the third elementary class to the end of the secondary school, the lost of my sister, serious and painful diseases pushed into deep crisis. Thus I had to face a problem day by day that I could neither understand nor solve. In my twenties I realized how much I should thank to her, what sacrifice she made according to my faith to make me the person I am today. She created the environment from which I escaped inwards, into my thoughts, I lived like a monk in an everyday environment because those fun and fighting that fills a schoolboy's life just could not reach the level of my problems. When I could honestly say thanks for this for the first time in my life, and after more than a decade of anger, pain and self pity I could look at her with love, I have lost her: she fell at home and had a permanent brain injury, today her sisters care for her.

My father meant a distant shelter for me but I knew he could not do anything with me; we spent the holidays together and it was fine. I had to become almost thirty to understand how similar we were. That was the time when I started to feel the call behind my work, when I felt that I want to do something whatever it takes because I have a vision of the whole to be created. I saw how hard it is to tone in with a family, the everyday tasks, managing my own life; I could not manage as good as I wanted to. To him the gift of a healthy, happy, tragedy-free family was not given, what I have. He would not be able to follow his call if we stayed together. He died in the 23rd January, 2007 after the second stroke. His passing by has left a hole but also filled another: he is my *Father* whom I knew and who has entered the line of the *Ancestors* of whom I knew no one. Now I am the blade of this tool until I myself pass away. Along my life I was escorted by fractions of a statement that best fit to my thinking. Until the death of my father this was a sentence from the *Bladerunner* film: "... *all those moments will be lost in time, like tears in the rain.*"

Today I would write this to my fictitious crest:

*To the honor of the Ancestors,
To the benefit of all the partners,
To the joy of the descendants.*

My father gave me my first computer, a Commodore C116. I have played with it for a half year, then I got bored and started writing programs. This was a perfect shelter from the everyday life problems, because if something went wrong it was my fault and I have the chance to correct it. This approach is typical ever since: I think it is natural that I make mistakes, I have no problem with admitting it; in fact I am always happy when finding the cause at last (I think programmers are people who can be honestly happy when they call themselves stupid...) When I attended secondary school, in a summer holiday I spent weeks on writing a program, and when I went home I have destroyed it beyond recovery with my first command when I wanted to copy it onto the school's computer. After a few minutes of fury I realized that the real work was not writing the code, but becoming to be able to write it: the whole program was there in my head and after a few hours it was written and working again. I went to the university to learn programming, but after 3 years and the Bsc grade I have left it: I had no motivation to continue learning mostly math. I became a civil servant for one and a half years (instead of going to the army for nine months, I was a patient carrier at the SOTE Pediatrics Clinic in Szeged); this was an important part of my life and I would like to work on health care systems some time. Since that time I sit in front of computers and had the privilege of working on interesting tasks with good colleagues. Furthermore, ever since I write software, a new idea is forming in me, a system that could turn the world of informatics upside down.

In my liaisons I was very lucky. From my “wife” in kindergarten I was torn by the move, and the next years have gone without such stories, I have passed the interests and adorations of the awkward years without any real relationships. In the secondary school I liked a girl, and I have collected the courage to write her a letter in the holiday – when we met she told me that she had a boyfriend. Then a platonic period came, perhaps I have never told that girl that I liked her. In the university years I was together with my first “real” girlfriend for one and a half years, who is a good friend of mine today; and I have met my second girlfriend via her, who is my wife for ten years now, and the mother of my three sons. Between the two I think I had the chance to make liaisons but my respect for the other person never allowed me to lie about non existing feelings in order to have fun. I rather waited in constant internal fights, and hoped in a relationship of such strength that I could not resist. Looking back I can say that I have lost nothing and finally I have got everything I could dream of: after the years that we have spent with work and struggles, after the many internal changes and the three boys, we love each other, maybe with a bit more mature thinking but the same power.

As a father I have experienced how far I am from the ideal that I thought I am. Starting with that after the first weeks of enthusiasm I could ask my wife if we really want our child... I wanted to escape but Renata held on and helped me get through this point. The hard work, lack of sleep and the new responsibilities exhausted me more than I could ever imagine, I was careless and rude to the boys who all have inherited very active brains. Today this is a joy, but it realized in an “I don't sleep” approach that I could not handle: a problem again that disturbs me but I can't solve... It is much easier today as the boys grew a lot and we have much less direct confrontations. My great dream today is to be able to withdraw from the “rule maker and keeper” role into a relationship based on discussions and conviction, but I may want too much and it will take more years to come. I understand and feel what and why they do, but I often forget that the most significant factors that affected my thinking are those from which I try to protect them with all my power, and the system that I want to deliver has been forming in me for lost of years. My words and rules are simple and straightforward – but this does not make them easier to follow without warnings.

Spirituality has always attracted me, I hoped to find a solution in it to the conflict between the actual operation of the world and the declared disciplines, but I handled the different teachers and methods with the criticism of a sane mind. I was about ten when I met the Tao te king from Lao Ce, and the speculations of Chuang Ce; then I thought it was futile to do anything, they have told all the important things... Then Buddha's lessons, books on Zen Buddhism, brain control, TM, Reiki came along the years. It took me a lot of time to separate the ambiguities in the everyday and historical operation of the Christian church from the disciplines of faith, and read the New Testament with an opened soul for the first time. I don't consider myself a traditionally religious Christian, but I deeply respect that doubtless, mathematical clarity and precision in the words of Jesus; and I have learned to respect the humble work of the keepers and followers of the church. I have freely chosen that I believe in Love and love God, but I don't care much about what name I should call and what ceremonies I should please him. I think the only bases of evaluation are my life, acts, words – and my dreams that I follow and pick my tomorrow.

I was an university student when I met the man whom I consider as my spiritual master, although we rarely meet. At that time I had plenty of ideas, wishes and expectations – he had a personal near death experience and that unique certainty, freedom and knowledge. This is also typical: he became my master not after a long and finally successful search, but I had an image, and despite of all my resistance I had to admit that he is it. We have created a foundation (and then because of the changing conditions, a second) that focuses on the questions of Love and how to live with and represent it. This foundation today, thanks to the devoted work of many splendid people, works actively in many locations of the country. I myself am quite far from it today, after a point I did not feel honest the role I could, I was supposed to play. I had new tasks: family, children, work, and I felt that my Path requires me not only theoretically know, but personally experience the everyday life of today.

This really condensed story lead me to my current state which can be summarized like this: I finally started to work on my programming project that I have been nurturing and shaping for more than a decade, with which I want to turn the current concepts of informatics upside down – or rather stand it on its feet instead of its head as it is required by the current, financial evaluations. I have created a foundation to own everything that I create, and thus make it impossible for me or anyone else to sell them and so ruin their essence that I consider the most important. This is why this text was born.

If I fail then I stupidly waste a quite big amount of my life; all those who know me also know that I am quite experienced in this... If I am right, then I seed wind and harvest a storm. I know it and I *want* that storm to came because all my analysis and thinking leads to the consequence that I live in a self destructing system without any motivation to change its path, and as it soon uses up most of the resources it will surely change. So, if this storm is inevitable, it should find me on the deck, at the sails, the paddles or anywhere, where I feel I have the chance to do something – instead of hiding in a cubicle while the ship is controlled by motivations that as far as I know lead to the doom.

What are my aims? The ashes of my father were put into a perfect black granite cube that I felt perfectly fit to his life. When at the ceremony I stepped away from him, looked at all the people there, took a deep breath and although this is not typical to me, two lines of a poem popped into my mind. I felt that my Father said good bye in that moment through me to all who were with him along the way. When my time comes, I want to go without denials, moans and excuses in the same way.

*Thank you, life, for thy blessings -
this has been great joy, yea, the Work of Men!*⁵

5 Vörösmarty Mihály: Thoughts in the library (1844), translation H.H. Hart